A Helpe vnto Devotion:

Containing certaine Moulds, or formes of Prayer, fitted to ſeverall occaſions: and penned for the furtherance of thoſe, who haue more deſire than skill to powre out their ſoules by petition unto GOD.

By SAMVEL HIERON.

The twentieth Edition.

In all things (et your requeſts be ſhewed vnto God in Prayer and ſupplication, with giuing of Thankes. Phil. 4 6.

LONDON,
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M. DC. XXXVI.

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BRITISH
MUSEUM

TO THE RIGHT VVorſhipfull, the Lady MARY STRODE, of *Newirgham*, *in* DEVON.

MADAM,

IF I ſhould undertake a diſcourſe of the worth and excellency of PRAYER, it would be much harder for me to keepe meaſure, than to be furniſhed with matter. How it is commanded of God, and commended by the frequent practice of all the faithfull, there is no man reading the Scripture,

can bee ignorant : and w
ſweetneſſe it brings to the ſ
and conſcience, by having ſuc
continuall entercourſe and C
munion with the Lord, I h
your Ladiſhip can witneſſe fr
your owne experience. Th
all I will ſay on the behalf
Prayer, That as it is one of G
Titles of honour to be ſtiled,
hearer of Prayer, *Pſalme* 6
ſo to call upon the Name of
Lord, is put for the whole du
and as it were the life and
ſtance of a Chriſtian (1 *Cor.*
Titus 2.19.) Prayer is that wh
ſeaſoneth all other ſeruices wh
we offer unto God ; it is an a
ment of a mans effectually pre
ting by other exerciſes of go
neſſe : it is a thing which the p
ſecutors of the Saints, when t
violently cauſe all publique

of worshipping God, to be intermitted, cannot abridge, untill life it selfe be extinguished. Much talking there is of prayer in the World. But if, setting aside mens lip-devotion, inquiry bee made into them what apprehension they have of their owne wants, what conceit of the Majesty and presence of God, what knowledge and understanding of his promises, what care (when they come to pray) to watch over their owne stragling thoughts, and to tye their hearts to that businesse of Devotion, we shall find such an universal scarcity of these things, that it may be safely affirmed, that albeit there be many kneelers, and speakers, and repeaters of words, yet there are few petitioners unto God. Now among those few which make

conscience to performe this duty as they ought, I have observed a great defect; Namely, that for want of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of godlinesse, and of a lively sense and distinct conceiving of their owne personall necessities, they are not able to be their owne messengers, nor to doe their own errand in presenting the sacrifice of prayer before the Lord. They would pray with their Families, but they know not how. They have a willingnesse upon their occasions, to become suters to God; but they cannot devise which way to begin. To helpe these, I have lately taken a little paines; not with an intent to binde their devotions to my words, (for who am I, that I should take upon me,

to

to limit the motions of another mans heart to a forme of my deviſing?) neither yet to chearish any in this their insufficiency to deliver their owne apprehensions and particular cases unto God; but that by seeing the order and course of Prayer, and by acquainting themselves with words and formes of speeches agreeing to the nature of such an exercise, they may at last (like little children who by creeping, and by the leading of others, learne to goe) be able to performe this holy duty, with contentment to themselves, and with comfort also to others upon occasions.

Having ended this little labour, I emboldned my selfe to offer it to your Ladiship, not so much for your owne need (who, I hope, are able with *Hannah*, out of the a-

bundance of inward feeling, to powre out your ſoule before the Lord, 1 *Sam.* 1.15,16.) but as a pledge of my love, and as a witneſſe of my thankefulneſſe unto God for his graces in you. And ſo leaving this *Manuall* with you as a memoriall of that reſpect, which your Ladiſhip may many wayes challenge from me, I pray God in Chriſt to keepe you by his mighty power, through faith unto ſalvation.

Modbury, the tenth of
October 1618.

Your Ladiſhips in all
Chriſtian duty,

SAM. HIERON.

To the Christian READER.

I Am not ignorant (good Reader) that set formes of prayers are very distastefull unto many. They are adjudged to be a kind of confining and limiting of Gods Spirit. And some which doe allow them a lawfull use in the congregation doe yet not so well approve them for private purposes. For mine owne part, as I favour neither their fondnesse, who scarce account it praying, unlesse it be by a booke; nor their carelesnesse, who labour not to attain to an ability of commending their personall occasions (even in words of their owne conceiving) unto God: So I could never see good reason, why platformes of direction for those who are yet but beginners in this spirituall exercise of Prayer, should be thought any way inconvenient or needlesse amongst Christians. There is a great deale more skill in the carriage of a suit to be put up unto God, especially when

when a man is to be the mouth of others, as in a family, or in visiting the sicke, or the like occasion, than every one though perhaps he have some good feeling and understanding in Religion, can at the first attaine unto. Neither is it (as is pretended) any straitning or bounding of Gods Spirit, but a meanes rather of quickning and stirring up of the Spirit of him that prayeth, when he shall see the necessity of bemoaning some corruptions, or of craving some graces, or of giving thankes for some blessings received, which himself did not so much as thinke upon before. Besides, that he may, according as his spirituall feeling shall increase, enlarge any particular request, if it be not so full to his present case; or insert his owne more personall concernments; which he, who went about onely to give him some generall directions, was not able to conjecture.

And touching that which I doe here offer unto the world, I professe sincerely, that in my first undertaking it, I had no meaning to take upon mee to set downe lawes for other mens devotions, or to prescribe any man in his particular occasi-

occasions of going to the Lord, to speake so or so, and no otherwise, as though I would reduce all supplications to be put up into the High Court of Heaven, unto a proportion and scantling of my conceiving: Hee shall wrong me very much, whosoever shall so imagine One-y this was it I intended and thought: I saw the ignorance of that place, where I lived, I had often and earnestly commended prayer, I had many times with the best reasons I could, perswade the use of it in private Families. I perceived withall in some, a better inclination to it, than power to performe it. Hereupon I thought with my selfe, that as familiar Catechismes, and plaine Treatises have their use, being joyned to the publike Ministery, to bring those which are yet babes in Christ (*1 Cor.* 3. 1.) unto knowledge, so also some helpe in this kind might bee good to beget feeling, and to be a guide to those which have as yet but stammering and lisping tongues, untill they be able, having tongues as fine silver, (*Pro* 10.20) plainely and distinctly to speake the language of *Canaan* (*Esa.* 19.18.) For this cause I gave my

Booke

booke no greater title than *A Helpe unto Devotion*, because I would not be mistaken, or thought to intend any thing else; but onely to further their religious purpose, who would faigne learne to pray orderly and effectually unto God. And in this course I am sure, that I am not without examples. Worthy Divines have in these later times, bestowed their paines this way: Mr. *Iohn Bradford*, Mr. *Edward Dearing*, Mr. *Henry Smith*, Mr *R Rogers*, (*pag.* 421. of his 7. Treatises) Mr. *Brinsley* in the second part of *The true Watch*, & others whom I need not name.

I might mention others of other Countries, as Master *Calvin* (in the end of his Catechisme, &c. But the warrant of the Scriptures is above all. I will say nothing of those formes which we finde appointed for the publike use in the Temple, that which I endeavour to justifie, is the lawfulnesse of formes for private helpe.

I might tell thee of the words of Prayer which the Prophet bad the people to take upon them, and to say unto the Lord (*Hosea* 14. 2.) of the forme which *Habakuk* was wont to use for the ignorances

rances of the people (*Chap.* 3. 1.) of the many Psalmes which are stiled Psalmes of instruction, not onely because the matter was of use to instruct Christians, but also because the very mould it selfe might remaine as a helpe in prayer for those, who should at any time fall into the like occasion, which the Enditer of the particular Psalmes was exercised with. These and other things might I insist upon: But I find a title given to one Psalme, which shall be unto me in stead of many proofes. *Psal.* 102. It is this: A prayer of the afflicted, when he shall be in distresse, and powre forth his meditation before the Lord. Which Psalme, though ayming perhaps at some more speciall affliction, in which the servants of God then were, yet in as much as it is reported in the title to be for the generall use of an afflicted person (as indeed it is excellent for such an occasion) it seemes to me abundantly to satisfie all those who shall doubt of the conveniency of such set directions.

Thus having acquainted thee with my whole intent, and laboured (lest thou shouldest bee fore-stalled by any misopini

opinion) to shew warrant for my doing, I commend my endeavours to thee, and thee to the Lord (praying him to furnish thee with the spirit of supplication, *Zach* 12. 10.) that thou mayest be so full of holy matter (*Iob* 32. 18.) & so abounding with gracious speech (*Col.* 4. 6) that thine ability to utter thine owne feeling unto God, may bring much sweetnes to thy Soule, and no lesse comfort to others if thou beat any time occasioned to speak in the name of others to his Majesty; Adding this withall, that if thou aime not at this grace, but content thy selfe still to speak no other words but such as are put into thy mouth, thou wrongest thy selfe greatly, and all those who have laboured to bring thee unto more perfection. Farewell.

Thine in the Lord,

SAM. HIERON.

A short advertisement touching PREPARATION before PRAYER.

In which is shewed { 1. The necessitie of it. 2. The manner of it.

THe necessity of preparation may appeare many wayes.

1. By our Saviour, platforme, in which the Petitions are not set downe abruptly, but a solemne preface is prefixed: like a faire porch to a beautifull house: To teach us to frame our affections, and set them in due order before we draw neere unto the Lord.

2. By expresse commandement. Be not rash with thy mouth, neither let thine heart be hasty to utter a thing before God, Eccl. 5. 2. It is a dangerous thing to babble out undigested & unadvised words in his eares.

3. By example. O God (saith David) my heart is prepared, so is my tongue. &c. Psal. 108. 1. It was the difference betwixt him and hypocrites, that he washed his hands in innocency, before he would compasse the Altar, Psal. 26. 6.

4. By due performance from outward things. If a man goe before a Prince, or man of authority, he will thinke upon his carri-

age,

age, hee will set his tale in order, and meditate what to say; how much more then should we prepare, when wee come to speake to God, who is higher then the Kings of the earth.

3. The manner of preparation stands in { Praying. Meditating.

1. Praying. Marvaile not that I make Praying a preparative to prayer. A little eating prepareth a weake stomacke, and setteth an edge upon the appetite to eate more; so in Prayer: Therefore David before Prayer, prayed, Let my prayer be directed in thy sight as incense, &c. Set a watch before my mouth, and keep the doore of my lips, Psal. 141. 2.

A lifting up of the soule to heaven, with a desire of direction, is a good preparative.

2. Meditating upon three things. 1 Gods Majestie, 2 Gods promises: Our own vilenesse: The reason is this: There are three things chiefly requisite in prayer which are helped by this three-fold meditation: 1 Humility and lowlinesse of spirit, begotten by the due consideration of Gods Majesty. 2. Confidence and assurance to be heard, bred by the knowledge of Gods promises. 3. Fervency of affection, springing from the apprehension of our owne vilenesse.

That the Majesty of God must bee thought upon, is prooved, Eccles. 5. Hee that speakes to God, is bidden to remember that God is in heaven.

That

That the promises must bee mused upon, appeares, 2 Sam. 7. 27. Thou hast revealed unto thy servant, &c. Therefore hath thy servant beene bold to pray, &c. Gen. 32. 11, 12. I pray thee deliver mee, &c. for thou saidst, I will surely do thee good. What courage can wee have to goe to the throne of grace, without the warrant of promise?

That our owne vilenesse must bee remembred, it is evident, Genc. 32. 10. I am lesse than the least of thy mercies, Ezra. 9. 6. O my God, I am ashamed and confounded to lift up mine eyes, &c. For our iniquities are increased, &c.

Thus then prepare thy selfe to pray; Exercise thy thoughts before-hand upon these three things. 1. What a presence full of Majesty thou must come into: 2. What sweete promises hee hath made to encourage thee: 3. What need thou hast to flye to his mercy. This will furnish thee with humility tempered with chearefulnesse, and both whetted on, and quickned by the feeling of thy owne necessity.

To helpe thy meditations of Gods Majesty, remember, Psal. 104. 1. O Lord my God, thou art exceeding great, thou art clothed with glory and honor, &c. 1. Tim. 6. 16. who only hath immortality, and dwelleth in the light that none can attaine unto, &c. and such like places.

To supply thee with words of promise: consider Psal. 50. 15. Call upon me, &c. so will I deliver thee, &c. Isa. 65. 24. yea, before

fore they call, I will answer, and while they speak, I will heare, Ioh. 14.13. Whatsoever you aske in my name, that will I doe, and many such testimonies.

To bring thee to see thine own vilenes, ponder Iob. 15.16. Man drinkes iniquity like water. Chap. 25.4. He cannot be cleane that is borne of a woman, Psal. 51.5. I was borne in iniquity, &c. Rom. 7.18. I know that in my flesh dwelleth no good thing.

Gather account of thy particular sinnes, as Iob did, Chapter 9.3. View thy selfe often in the glasse of the Law.



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A Prayer to be prepared and enabled to pray.

O Almighty and eternall God, the alone giuer and bestower of all good, without whose speciall enabling, no man hath power to performe any spirituall duty as he ought: I beseech thee be pleased to prepare my heart, and to quicken my affections to this holy seruice of calling vpon thy Name. Make me to remember both who thou art, into whose presence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glory and honour: and what I my selfe am, euen dust and ashes, and a most vile

and vnworthy sinner. By this I pray thee, to strike an awfull reuerence in my soule, that I may watch ouer my thoughts, and take good hēd to my behauiour here before thee, lest my presumption, and want of due respect vnto thy Maiesty, should turne my prayers into sin. Giue me a liuely sense of mine owne personall wants, & a distinct vnderstanding both of those good things which I haue receiued from thee, and of those rich mercies which in thy Word thou hast promised to bestow: that so I may be furnished with matter both for request and for thankefulnesse, and may become able by degrees out of mine owne saling, to powre out my soule abundantly before thee. Alwayes let thy Spirit of supplication be with me, to assist me,

to

to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Endue mee with faith in thy promises, that I may come boldly to thy throne of grace, and may learne both to trust vnto, and to waite for thy saluation, not daring to limit thy Maiesty, or to prescribe vnto thee, how or when to supply me.

Let this exercise of praying be a delight vnto me, make me constant in the vse of it, knowing what speedy accesse the prayers of faith haue in thy presence, and what a priuiledge it is for a mortal man to haue free liberty of vnfolding his wants, and laying open his desires and griefes, before the immortall God: Euer (O Lord) let the end of my praying bee thy glory, & let me make con-

science to be still as plentifull in thanksgiuing for mercies receiued, as I shall be earnest in suing for those good things I stand in need of. Grant me these graces, for my onely Sauiour and Mediators sake Iesus Christ, Amen.

A Morning Prayer for priuate Families.

MOst gracious God, and louing Father, in all humilitye of soule, and vnfained acknowledgement of our bounden duty, we present our selues here before thy Throne of Maiesty and glory, desiring in some measure to shew our thankefulnesse, for the multitude of thy mercies heaped vpon vs thy most vnworthy seruants. By thee at the first, we were fearefully and wonderfully made, then conserued by thy Pro-

mothers wombs, thou ganest vs the shape of men & women, when it was free for thee to haue equalled vs vnto thy basest creatures: since it hath pleased thee to preserue vs, to watch ouer vs, and to guard vs by thy prouidence, to open thy hand, and to replenish vs with good things, to giue vs foode and rayment, health, liberty and peace. O Lord, thy compassions faile not, but they are renued euery morning: euen in this night past, we haue receiued an apparant euidence of thy loue. For whereas, for the sins cõmitted ỳ day before, thou mightest euen in the dead of slẽp haue taken our soules from vs, sodẽly brought vs to an account, it hath bẽn thy pleasure yet to spare vs, & not only so, but to refresh vs with quiet rest, & to bring vs in safety to the

beginning of this day. Grant (O Lord) we pray thee, that the ordinary vse of these thy kindnesses, may not make vs the lesse to esteeme them: but so affect our hearts with the apprehension of them, that we may learne to admire thy mercy, which dealest so graciously with such vnthankefull persons as we haue alwayes been, and may euen binde our selues to strive to shew all obedience and duty to thee, which dost so enlarge thy goodnesse vnto vs.

But chiefly, O Lord, raise vp (we beseech thee) our hearts and our affections from these outward fauours, (the least of which notwithstanding is greater than the best of our deservings) and draw vs to the serious consideration of those blessings, which doe more directly concerne a better life.

Make

Make vs thankefully mindfull of the grace of Election, by which thou frælv chuſeſt vs in Chriſt to bee veſſells of mercy, before wee were: of thy ſending thy Son out of thine owne boſome, being in thine owne forme, to take on him the forme of a ſeruant, and to become obedient vnto the death, euen the death of the croſſe for our ſake: for thy calling vs out of the kingdome of darkneſſe by the power of the Goſpell preached: of thy ſhining into our hearts, by the enlightning of thy Spirit: of quickning vs, when we were dead in treſpaſſes and ſins: of thy begetting vs againe vnto a liuely hope: of the firſt fruits of the Spirit, and of that earneſt of our inheritance which thou haſt giuen vs, of the daily frée vſe and liberty of thy Word,

whereby that great mystery of godlinesse, yea, euen thy whole Counsell is clearely reuealed vnto vs.

O Lord, teach vs to consider what miserable Creatures wee were in our selues, and what a fearefull case we had yet been in, if thou hadst left vs to our selues; That so the view of these vnspeakable & vndeserued fauours, may euen rauish our spirits, and possesse our hearts, that we may constantly resolue, hencefoorth to giue vp our selues as a liuing sacrifice, holy and acceptable vnto thee, and so deuote all our powers both of soule and body, to the glory and honour of thy Name.

And (Lord) enable vs hereunto we pray thee: for we are not sufficient of our selues to thinke any thing, as of our selues we are natu-

naturally reprobate to every good worke. Open therefore the eyes of our mindes, that we may see what is good, and what thou requirest of us: Teach us to make thy Word our delight and counseller, that by it we may be informed in thy paths: Put thy Spirit within us, and cause us to walke by thy statutes: let our eares continually heare a word behinde us, saying, This is the way: Give us hearts of flesh, yeelding and pliable affections: subdue the crookednesse of our nature, and bring it under the obedience of Christ.

And when thou hast entred us into a good course, uphold us therein, by thy all-sufficient grace, stablish us in every word and good worke, fill us with the fruits of righteousnesse, let us not bee

idle, nor vnfruitfull in our Profession: But grant that we may be euen rich in good workes, and so may adorne the Doctrine of thee our Sauiour in all things, making the aduersaries of thy Truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shield vs (O Lord) we earnestly intreat thee, against the malice and rage and fury of the Diuell: giue vs wisedome to discerne his policies, and courage to resist euen his most fiery assaults: Make vs wise against the beguiling inticements of this sinfull world: let vs not be caried away with the streames of these corrupt times: harden our faces against the reproaches and enmities of euill men: suffer vs not to be wearied, nor to faint in our minds for any tribulati-

ons:

ons: sanctifie vnto vs euery af-
fliction, that it may be a meanes
to purge out our corruptions.
Draw our mindes from the loue
of this present world: teach vs
to vse it as if we vsed it not, grant
that wee may euer remember,
that we haue here no continuing
City, that so wee may seeke for
that kingdome, that cannot bee
shaken, but is eternall in the hea-
uens. Cause vs to depend vpon
thy prouidence, and to cast our
care & burden vpon thee, assuring
our selues, that thou which hast
giuen vs Christ, canst not but
with him giue vs all things also.

And (Lord) if at any time wee
fall by occasion into a fault, (as
who are we, that we should pre-
sume) put vnder thine hand, we
beseech thee, deliuer vs out of the
mire, that we sinke not, let not

sinne

sinne swallow vs, let it not grow strong vpon vs, lest we perish.

Enable vs vnto diligence and faithfulnesse in our severall callings, teach vs to lift vp our harts to thee for a blessing vpon our endeavours, & to remember that we are al waies in thy presence, that so we may study to walk with thee, and to approve our very thoughts vnto thee. Give vs a sober use of thy Creatures: Make vs ready to reach out our hands vnto the wants of others, beget in vs a godly jealousie over our selves, that we walke circumspectly, taking heed to our selves in our eatings, in our apparell, in our company, in our recreations often considering our waies and labouring quickly after every error to turn our feet to thy testimonies.

And (LORD) cause vs to be earnestly

earneſtly mindfull of the eſtate of thy whole Church: bleſſe all kingdomes and ſtates profeſſing thy truth; be gracious eſpecially to this our kingdome, forgive the crying ſinnes of the times, continue thy Goſpell, diſappoint the hope and expectation of all Papiſts, let them periſh, as many as have evill will at Zion, diſcover Antichriſt more and more, inlarge the territories of thy Church, ſtabliſh thy kingdome of grace, haſten the Kingdome of Glory.

Heape thy bleſſings upon our gracious King, make him a further inſtrument of good unto thy choſen, bleſſe his Queene, proſper the workes of thine owne hands begunne in the young Prince, ſhew mercy to the reſt of the royall Progeny. Be gracious to the Counſell, to the Court, the Noble-

bles, the Gentry of the Realme: grant that they may all aime at the honouring of thee, by whom they haue receiued honour amongst men: Be with the Magistracie and Ministery of the Realme, make thy word to grow by the labours of those, whom thou hast appointed to the seruice of thy Church: Containe the subiects in their due obedience to authority, bring to nought all tumultuous and rebellious practices, comfort all thine afflicted seruants, refresh them with a sweet feeling of thy fauour.

Giue vs compassionate hearts, and a fellow-feeling of others miseries, prepare vs vnto the day of triall: and keepe vs by thy mighty power, through faith vnto saluation. Grant vs these good things for Christs sake, in whose Name

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we commend our selues, and our suits vnto thee, saying as he hath taught vs. Our Father, &c.

An Evening prayer for priuate Families.

O Lord our God, most mercifull and gracious in Iesus Christ, among other thy mercies, with which thou doest euen follow vs thy most vnthankefull seruants, we acknowledge this to be none of the least, that we haue this comfortable freedome of coming into thy presence, there to powre out our soules before thee, and to lay open our necessities vnto thee. Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that we may come together to the performance of this duty with glad hearts and chearefull spirits, reioy-

reioycing in it, that we haue opportunity giuen vs, to testifie some part of that great duty, which in many respects we owe vnto thy Maiesty.

And now (Lord) being come before thee, we cannot but confesse the vilenesse of our estate: we were conceiued in sin, and in sinne haue we continued all our dayes, we haue euen drunke iniquity like water, we haue drawn it after vs, and tyed it vnto vs as with cartropes, wickednesse hath beene sweet in our mouth; wee haue fauoured it, and would not forsake it, we haue euen made a mocke of sin, and it hath beene a pastime to vs to doe wickedly.

Thou hast often called vs, but we haue still refused, thou hast againe and againe stretched out thine hand, but we haue not regarded,

garded, thou hast sought to reclaime vs, but we haue hardned our neckes as it were vpon sinewes, and haue hated to be reformed. Thou hast wished to haue mercy vpon vs, thy Spirit hath striuen with vs, thy very bowels haue been troubled for vs, and how graciously hast thou called vpon vs by thy worde saying, Returne, yee sonnes of Adam: why will ye dye? Come unto me, and ye shall finde rest for your soules. Yet, we notwithstanding haue despised thy patience, wee haue abused thy goodnesse, wee haue turned thy graces into wantonnesse, and haue giuen thee cause to heape vpon vs all those fearfull plagues and punishments, which in the extremity of thy Law are belonging to the wicked.

When

When we looke into our hearts wee see nothing but a confused heape of grosse corruptions, vanity, ignorance, frowardnesse, unteachablenesse, dulnesse, unwillingnes and unaptnes unto good, proneuesse and readinesse to any manner of euill, secure, irreligious, prophane, uncleane, enuious, couetous & greedy thoughts, peruerse and disordered affections, all these (as it were) marching together to rebell against thee; and leading us captiue unto sinne. The very wisedome of our flesh is death, and the spirits of our minds are defiled: when wee looke forth into our liues, we behold sinnes more in number than the hayres of our head; when we take view of our selues in the glasse of thy Law wee can see in our bodies and soules,

soules, in our outward and inward man, nothing but vglinesse and deformity. Yea, the sinnes of this one day, are sufficient to bring downe vpon vs the eternall waight of thy displeasure.

How negligent haue we bene in our callings, how haue wee yelded to our owne vnbridled lusts in the vse of thy creatures? how haue we cherished in our selues worldly, carnall, and voluptuous thoughts? How many blessings haue we vnthankefully enioyed, neuer thinking vpon thee, which didst bestow them? How haue we misspent this precious time which thou vouchsafest vs? How many good opportunities haue we let slip, by which we might haue edified our selues, and done good to others? how negligent haue we kept our

hearts?

hearts: by meanes wherof Satan hath got great vantage against vs? How slenderly haue we bewailed the iniquities of the times? How pozely haue we striuen against our owne cozruptions.

O Lozd, if thou shouldest straitly marke our iniquities, O Lozd, how shal we stand, where shal we appeare, what shal become of vs: what answer shall we be able to make thee to one of a thousand?

And yet (most gracious God) which is wozst of all, custome in euill, hath bzed such a barones in vs, and hath bzought such a crust vpõ our consciences that we cannot be perswaded that thy wzath is so terrible, our sins so grieuous, oz our estate so woefull, as indeed it is. Hence it cõmeth, that we do not stand in such awe of thy Maiesty as we should, we doe not so

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tremble at thy iustice, nor esteeme thy promises and mercies, as we ought to doe: we beseech thee therefore to take the stony hearts out of our bodies, and to put new spirits into our bowels, that we may with feeling, and with a liuely and sensible apprehension, confesse our selues to be as we are, poore and wretched, and miserable, and blind, & naked, such as in whom there is no goodnesse, such as to whom there is nothing due but shame and confusion of face forever. And here (Lord) according to that measure of spirituall feeling, which by thy grace we haue attained to, wee doe vtterly renounce our selues, we do wholly disclaime all hope of helpe by our selues, we account all that is in vs but as dross and dung, and doe earnestly intreat thee to looke vp-

on vs in thy Son, Iesus Christ: accepting his death and his passion, as a sufficient, absolute, and compleat discharge for all our sins whatsoeuer. O Lord, let the chastisement of our peace be vpon him, and let vs be healed with his stripes: we haue no other name vnder heauen by which we can be saued. And we know that thou hast sealed him, and sent him into the world, to saue thy people from their sins: we beseech thee therefore for his sake to bee at peace with vs, put away our transgressions like a cloud, and our sins as a mist; forgiue our iniquities, and remember our offences no more. And with that, seale vp to our soules and consciences the feeling of this thy loue, by the gracious testimony of thy Spirit, that wee may know that there is peace in heauē

for vs, and that Christ is made of thee vnto vs, wisdome, righteousnes, sanctification & redemption, & that nothing shal euer be able to separate vs from thy loue in him. We doe beg this at thy hand, so much ỳ rather, because we see the vanity of all things in this world: all things in it are subiect to vncertainty, they are all lighter than vanity it selfe: But thy loue in Christ is firme & perpetuall. For with thee, there is no shadow of change, thy calling and gifts are without repentance: and therfore we pray thee settle vs in the assured perswasion of thy hope, to the end that we may haue some comfortable vnderstanding, ỳ whatsoeuer doe befall vs here, howsoeuer we be tried, yet after all, we shal lay downe our heads in peace, & be made partakers of thy glory.

In the meane space, so long as thou shalt be pleased to relish the ioyes of our pilgrimage vpo this earth, we pray thee vo not leaue vs to our selues, neither so make vs but giue vs as pledges of thy loue, those spirituall blessings in heauenly things, wherewith thou art wont to furnish thy seruants: that so we may make our conuersation, such as becometh the Gospell, we may neuer discredit our profession, or be a scandall and offence vnto others, but rather by our holy carriage, may prouoke and win others vnto thee. Helpe vs to this end, we beseech thee, against our manifold infirmities, against those euils to which our natures doe most incline: enable vs to cast off the sin that hangeth so fast on, strengthen vs to euery good and holy duty, make vs perfect in

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good workes, sanctifie vs throughout, and keepe our whole spirits, soules, and bodies blamelesse, vnto the comming of Iesus Christ.

Make vs thankefull (as becommeth vs) for thy many fauours, for that continuall preseruation which thou affordest vs, for the comforts of this day, both to our soules and bodies, for thy enlarging our time and opportunity to repent: grant wee pray thee, that our thankefulnesse may not stand onely in outward shewes, but that wee may be thankefull in deed and in truth, labouring to be dutifull vnto thee, which art so mercifull vnto vs.

And inasmuch as (O Lord) thou hast pleased to beleeue the Communion of Saints, and that it becommeth vs to be mindfull of

others in our prayers besides our selues: wee are sutors to thee in the behalfe of all thy people, dispersed ouer the face of the earth: thou (O Lord) art privy to their seuerall wants: thou onely art able to make a gracious supply: we beseech thee for them, as for our owne soules. More particularly, wee powre out our soules before thee, for those Churches which amongst vs thou hast planted and united vnder one gouernment. Our sinnes (O Lord) chiefly our contempt of the glorious Gospell, doe deserue a curse, euen that thou shouldest remoue our Candlesticke, and vtterly put out the light of thy holy Word, and withall make vs a by-word to the world by some extraordinary Iudgement; But (O Father) for thee in Christ vouchsafe to re-

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uerse those plagues, which we haue deserued, continue those fauours which we haue hitherto inioyed, continue and enlarge the freedome of thy Word, stablish the truth of Religion amongst vs by a perpetuall decree, both for vs and for our posterity after vs. To this end blesse all good meanes, about others, our Soueraigne and King, enable him euery day more and more to the discharge of that great duty wherewith thou hast entrusted him: lengthen his dayes. prosper his raigne, defeate his enemies: giue him and vs comfort in his Queene, and ioy in his posterity: increase wisedome in his Counsell, faithfulnesse in his seruants, Loyalty and true-heartednesse in his subiects. Stirre vp Magistrates and men in authority, to seeke the aduance-

tuancement of thy Glory, and the wealth of thy people. Make thy Ministers able and willing to publish the secret of the Gospell, water their endeauours with the deaw of Heauen, that daily such as belong vnto life eternall, may be added to the Church. And seeing thou art pleased to exercise diuers of thy seruants with the crosse: some with sickenesse of body, some with perplexity of spirit, some with losse of goods, some with restraint of liberty, some in one kinde, some in another, wee pray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit: furnish them with a measure of patience, agreeing to the proportion of their triall, and put an end to their grieuances, when thou shalt see it fit.

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And (O Lord) make vs ready for affliction: teach vs to remember, that we must through many tribulations enter into thy blessed kingdome: In our health, make vs mindfull of sickness, of death, and of our last account, that these things may not come vpon vs as a snare, but that we may be prepared alwaies in some good measure, to submit our selues vnto thy most wise & holy appointments.

And now O Lord our God, we pray thee to beare with the weakness and coldness of our prayers. Take vs this night into thy blessed tuition: we know that thou deest neither slumber nor sleep: keepe vs from euill, keep vs from the malice of Satan, from security and carelesnes, from dulnesse & drowsinesse of spirit: that if it shall bee thy pleasure to let

vs liue vntill the morning, wée may become so much the fitter to serue thee in our seuerall callings, so as may be most for the glory of thy great Name, through Iesus Christ: in whose Name we commend our selues, and our vnworthy prayers vnto thee, saying as hee hath directed vs in the Gospell, Our Father, &c.

A Morning prayer for a private person.

O Almighty Father, the Father of our Lord Iesus Christ, and in him my Father also, how vnworthy and wretched a creature were I, if receiuing so many blessings from thee, I should not stirre vp my selfe, to returne some thankefulnesse vnto thee for the same: It is euen thou (O Lord) which from my

my first being vntill now, hast couered mee vnder thy wings, and vnder thy feathers I haue bẽn sure. My body and soule, my health, my strength, my maintenance, whence haue I these things but from thee? The safety of this night, the quiet rest wherewith I haue bẽne refreshed, to whom can I ascribe it, but onely vnto thee? That I haue liued hitherto, that I haue not bin swallowed vp with some sudden iudgement, that Satan hath not had his will vpon me, that I am deliuered from the power of darknesse, and translated into the kingdome of thy deare son, that I haue daily accesse into thy glorious presence, whence are all these but from the frẽdom of thy grace: If thou hadst giuẽ me my desert, I should haue perished long agoe:

it is from thy mercy alone that I am not consumed.

O Lord, make me ashamed of my unthankfulnesse, wound my heart with the consideration of my owne vilnesse, whom so many kindnesses have not wrought unto more obedience. And vouchsafe, I pray thee, notwithstanding the frailnes of my deserving, yet to looke graciously upon this my morning sacrifice of praise, which I doe here render unto thy Majesty: let not, I beseech thee, the scantnesse and barrennesse of my service, make thee to turne away thine eye, and to have no regard unto mine offering. But as thou art wont to spare thy servants, even as a man spareth his own son that serveth him, and in them to accept the will for the full performance, so bee pleased to

loke vpon me in Iesus Christ, and for his sake to remit my former vngratefulnesse, & to strengthen me by thy grace for the time to come in some good measure to reforme the same. And to the end (O God) that I may manifest the truth of my desire to be thankfull, I beseech thee to beget in me a holy care both this day and for euer, to walke worthy of that calling wherevnto I am called, to studie to please thee with reuerence and with feare, and by a blamelesse, pure, and vnrebukeable conuersation, to shine as a light amongst men. I cannot, I confesse, doe this of my selfe, I haue in me the same corruption of nature, which the most wicked hath: I intreat thee therefore to worke in me that which is pleasant in thy sight. Giue me a clean

heart, and a right ſpirit: Make me to vnderſtand aright the way of thy precepts, direct me in the path of thy Commandements, knit my ſoule vnto thee, and make it to cleaue vnto thy teſtimonies: ſtay mée and eſtabliſh mée, that my ſteppes may not ſlide. Crucifie my fleſh with the affections and luſts: Mortifie my members which are on earth, ſuppreſſe and ſubdue the law in my members, which leades mée captiue vnto the Law of ſin.

Grant that I may ſenſibly feele the power of Chriſts death, killing corruption in mee, and the power of his reſurrection, raiſing me vp vnto newneſſe of life: make me to reſolue, euen to renounce my ſweeteſt and beſt pleaſing ſinnes, and not take liberty to my ſelfe to continue in

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any knowne vngodlinesse.

Let it bee enough that I haue hitherto giuen the reines vnto mine owne lusts. Grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curb and subdue it, and to bring it vnder the yoake of due obedience: And (good Lord) increase my Faith, and better my feeling and apprehension of thy Loue, that I may with courage and chearefulnesse runne the race which is set before mee: Blesse me also this day in the duties of my calling.

Idlenesse and godlinesse cannot agree: And it is thy will that in the sweat of my face I should eate my bread. Preserue mee from all fraudulent, guilefull oppression, greedy courses. Draw my affections from the loue of the world:

woꝛlde: Fixe my heart vpon the things which are aboue. If things succeed according to my mind, make mee thankefull to thee, which hast giuen the blessing. If any crosse come, make me patient and carefull to pꝛofit by euery chastisement.

And because the daily occasions of danger to my soule are infinite, teach me to put on thy whole armour, and to kéepe my heart with all diligence, to furnish my selfe with holy meditations, to make a couenant with mine eies, to kéepe my mouth with a bꝛidle, foꝛ the auoyding of all filthy communication, to vse such woꝛdes as may minister grace vnto the heaꝛer, to be sober in diet, wary in disposte, moderate in apparell, choise in my company, and euer to practise that continuall feare which

which hath a promise of blessedness. Finally (Lord) so guide me through the course of this whole day both in my private and more publike employments, that if I live by thy sufferance untill night I may have much comfort in the taking notice of thy grace and goodnes towards me: and all this for Christ Jesus sake thy onely Son, and my alone Saviour.

An Evening prayer for a private person.

MOst mercifull God, & gracious father in Jesus Christ, were it not that thou hast made a gracious promise in thy word, that whatsoever is asked of thee in the name of thy son, shall be bestowed; I should not dare presse into thy presence, being guilty to my self of so many sins ✠ I have heaped up in thy sight from the beginning of my

my dayes, vntill this present.

I am by nature (O Lord) the childe of wrath, a thrall of Satan, no better than a very firebrand of Hell. It is thy great mercy that I escape the fury of thy wrath, due vnto me at the very instant of my birth, in respect of that masse of corruption which I brought with me from my mothers wombe.

Neither haue I, since I came to vnderstanding, any whit amended or bettered my first estate, but I haue added to it a numberlesse number of transgressions, breaking euery of thy Commandements, by thought, word, and deed, sinning in many things against knowledge, against conscience, and against that light which thou hast giuen me, yea, steame against many bowes

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and promises of better obedience.

I haue no colour of excuse, nothing haue I to pleade in the defence of my many slips; If I dispute with thee, I must néedes lay my hand vpon my mouth, and learne to abhor my selfe in dust and ashes. (Lord) giue me, I beseech thee, a fleshly and melting heart, that nothing may more affect me, or touch me more déepely, than to sée my own vilenesse, and how disobedient and stubborne I haue béene towards thee, which hast euen heaped vpon me so many fauours.

Make me ashamed of my barrennesse and vnfruitfulnesse in my profession, who haue giuen thee iust cause to range me among these Hypocrites which make a shew of godlines, but yet deny the power thereof. Weget

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in mee that godly sorrow which causeth true repentance neuer to be repented of: that I may bee grieued in my very soule for my sinnes, not so much because of the danger of hell that followeth, as because I haue offended thee, the loue of whose Maiesty ought to be a sufficient motiue to obedience. And for the furtherance of my humiliation and sorrow, cause me, O Lord, to search and to try my wayes, to call my selfe to a strait account, that I may see my sins in particular, the vanity of my heart, my extreame deadnesse and security, my pride and hautines of spirit, my backwardnes to all good seruice, my worldly mindednesse, my ambitious swelling and crauing thoughts, my want of charity and mercy to others, my miscarriage in my place

and

and calling, in folie and vnbeséeming speeches, my offensiue and scandalous behauiour. Thus (O Lord) make mée carefull to rip vp my minde and life, that so I may set my sinnes in order before me, and may thereby become the more humble, and the more forward to cast downe my selfe before thee, and to iudge my selfe, that I may not be iudged of thee. Yet withall, most gracious God, make me able in the midst of all this, to reach out the hand of faith, & to lay hold vpon Iesus Christ, whom thou hast ordained to bée the reconciliation for my sinnes: I know, O Lord, the vertue of his bloud, that it can make my sinnes, though they were as crimson, yet to become as white as snow, O then (I beseech thee) couer my filthy nakednesse with his

his glorious righteousnes: clothe me with the garment of his saluation, that so thereby I may bee holy and vnblameable, and without fault in thy sight. Speake peace vnto my conscience by thy holy spirit, Say vnto my soule, I am thy saluation. My Faith, O Lord, is but weake and poore, strengthen it, I beseech thee, and bring it forward by thy mighty working vnto more perfection. Thou hast promised, not to quench the smoaking flaxe, nor breake the bruised reede: beare then, I pray thee, with my scantnesse, and helpe my vnbeleefe, perfect the worke of thy owne hands, perfourme it vntill the day of Iesus Christ.

My faith is that I must liue by, it is my victory: thou (O Lord) in mercy hast begun it: cheatish

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it (I beseech thee) together with all those graces which accompany saluation, that they may be in me as a Well of water, springing vp vnto euerlasting life. And grant that I may not be presumingly secure, touching mine owne estate, but may euer and anon be a proning and examining my selfe, whether I am in the Faith or no: and that I may also study and striue to giue euidence of my Faith, by shewing forth good workes, and by bringing forth good fruit, euen fruit worthy amendment of life.

I am cõpassed about with many weaknesses, and as I haue found by the experience of this one day, Satan is full of malicious cunning to worke vpon all aduantages. O Lord, strengthen me to resist him, giue me holy Wise-

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dome to discouer his sleights, and grace to withstand his most sharp assaults. Arme me also against the reproaches and obloquies of the world. I haue learned in thy Word, that if I serue thee in sincerity, my name shall bee put out among euill men: Giue mee both care to carry my selfe out of the reach of iust exception, and resolution also to sacrifie my credit and estimation, yea, euen my life it selfe, if need be, to thy glory.

Teach me to learne of the author and finisher of my Faith, to despise the shame, and to endure the speaking against of sinners, in respect of that eternall weight of ioy and glory which is set before mée.

And now (Lord) with the bowing of my soule, I bleste thy name for

for this dayes preseruation. How many euils haue I escaped, to which I was subiect by nature, and to which I had made my selfe subiect through sin: It is thou (Lord) onely which makest me dwell in safety. Stretch out the wings of thy grace and protection ouer me this night: Though sléepe seize vpon the eyes of my body, yet let not security oppresse my soule: kéepe me from fole fancies, & from vain dreams, giue me a sober and sanctified vse of all outward refreshing, that I may alwayes in all things, aime at this one thing, namely, how I may bee the better fitted to serue thee faithfully in my place and calling, and that for Christ Iesus his sake, thy onely Sonne, and through thy mercy, my louing Sauiour, Amen.

A more particular Morning prayer on the beginning of a Sabbath day.

MAnifold (O Lord) are thy mercies, and thy goodnesse is infinite. In euery particular which befalleth mée, I haue abundant experience of thy loue. It is much (most gracious God) that I, which haue so many times prouoked thee, should be let so liue to behold the light and comfort of the day: But much more is it that hauing béen heretofore a Prophaner of thy holy Day, a barren and an hypocriticall professour of thy Word, a fruitlesse and vnprofitable hearer, I should yet enioy the blessed opportunity of another Sabbath. How iustly mightest thou long since haue fatted vp my heart,

heart, and giuen me ouer vnto a reprobate mind, taking from me the comfortable and happy freedome of going into thy house, and of giuing attendance vpon the posts of thy doores? Teach mee (I pray thee) to value thy mercy in this behalfe, according to the true worth thereof: Suffer mee not slightly to entertaine either this, or any other of thy fauours. And, as thou hast brought me into the beginning of this holy rest: so enable me (I beseech thee) to the sanctifying it, and to such a kinde of spending of the same, as thou requirest. Teach mee to remember that it is thine Ordinance, euen one of those vnchangeable Lawes, which thou wrotest with thine owne finger: that this day should after a more speciall manner be diuerted and deuoted

noted to thy seruice, and that thou hast not therefore restrained outward imployments in our callings, because idlenesse pleaseth thee, or because ease giuen to the flesh, is a part of thy worship: but that thou hast in thy infinite wisdome so appointed it, that being freed from all other incumbrances, we might wholly apply our selues, either to the publike or priuate exercises of godlinesse. Giue me grace (I most humbly intreate thee) that I may call thy Sabbath a delight, to consecrate it as glorious vnto thee, and that I may beware of doing mine owne wayes, or of seeking mine owne will, or of speaking any vain words, and may euen binde my selfe to a serious and a continued course of seruing thee in the practise of such duties as belong to the hallowing of this day. I

I know, O Lord, that herein I shall meet with many lets: my owne corrupt nature will repine and thinke this a yoake and burden that cannot be endured: abroad in the World, I shall see many vaine fashions followed by great troopes, making thy Day a day of carnall pleasure, I shall be derided and scorned if I refuse to doe as others doe, I shall meete also with many cunning perswaders, which will seeke by plausible reasons to draw mee from diligence and constancy in this course. O Lord (I beseech thee) euen with the bowing of my heart, to make me strong against all these with drawments: Grant that I may more esteeme obedience to thee, than either the contenting of mine owne sensuall affections, or the anoyding of re-

proach among prophane persons, or the satisfying of men, be their pretences what they may be. I am taught (O Lord) and I doe beleeue it, that thy yoke is easie, and that thy Commandements are not grieuous: and I know that by a holy vse in these religious seruices, I shall make them so familiar vnto me, and shall also finde that exceeding sweetnesse in them, that I shall euen long for thy Sabbath before it come, and the time will seeme short vnto me that is so bestowed. And for this day (most louing Father) I pray thee blesse vnto me the particular businesse thereof.

In praying, giue me reuerence to thy Maiesty, sense of mine owne wants, faith in thy promises, fresh remembrance of thy former kindnesses, charitable and com-

compassionate, and yéelding affections towards others. In hearing, vouchsafe me an vnlocked and vnderstanding heart, a right iudgement, méeknesse of Spirit, liuelines of affection, faithfulnes of memory: In communicating at thy Table, bestow on me an humble soule, a hungring heart, a conscience purged from dead workes, power of sweet meditation vpon the death of Christ.

In lokíng vpon the administration of Baptisme, affoord mée mindfulnesse of mine owne vow, remorse for my often falling in that solemne promise, earnestnes of desire for the good of the baptized, ioy for the increase of thy Church. In singing, take from me all both dulnesse and vanity, make me to sing with a grace in my heart, still striuing to lift vp

my soule vnto thee.

Enlarge my heart towards others as occasion shall be offered, that I may bee ready to giue to those that want, forward in euery good worke, comfortable to the sicke, tender-hearted to those whom thou hast humbled, apt to make peace where discord is.

Let all workes of mercy bée a delight vnto me, and make mée carefull not to stay, till I am prouoked, but to séeke occasions to doe good. And when I am priuate (O Lord) sanctifie my thoughts, that I may meditate on good things, and may hide thy Word in my secret parts, and may loue it, and especially that I may shew the fruit of it in all my conuersation. Finally, I humbly pray thee, so to guide me both in publike and priuate duties, that when

when it commeth to euening, I may feele my knowledge to bee increased, my faith strengthened, my soule and conscience abundantly refreshed, and all this for Christ Jesus sake, and for thine owne Names sake, Amen.

Another prayer, before the hearing of Gods Word.

ETernall God, most gracious and merciful in Jesus Christ, euery good giuing and euery perfect gift commeth downe from thee, thou hast commanded that if any lacke wisedome, he should aske of thee, and hast promised to deny nothing that is asked of thee in thy Sonnes name: In obedience vnto this thy commandement, and in assurance of thy readinesse to make good thy promise, I doe here cast downe my selfe

before thee, praying thee, as at all other times, so now especially to be good vnto me. I am now (O Lord) by thy gracious prouidence to be a partaker of thy holy word, the preaching whereof is the ordinary meanes appointed by thee to saue my soule, and to draw me out of the power of Satan, vnto thine owne selfe. I, for my part, am vnworthy of so great a fauor as to be admitted to heare it, and I am euery way vnfit and vnable to heare it with profit. My heart is full of blindnesse and ignorance, my affections are froward and vntractable: I am euen reprobate by nature vnto euery good duty: I am dull of hearing, slow of conceit, backeward to entertaine, but apt to let slip any good instruction. I beseech thee in Iesus Christ, by the working

king of thy Spirit, to reforme within mee these corruptions: Make me as a new borne Babe, to desire the sincere milke of thy most sacred Word: grant that I may reioyce at it, as one that findeth a great spoile, let it bée better vnto me than thousands of gold and siluer. Open my heart as thou didst the heart of *Lydia*, that I may euen with a kinde of hunger and greedinesse attend vnto the things which are deliuered: cleare the eyes of my mind, and anoint them with that precious salue of thy Spirit, that the scales of ignorance may fall from them, and that I may see the wonders of thy Law, euen thy hidden wisedome, which my nature of it selfe is not able to discerne. And because thou hast promised to guide the humble in thy way,

and to reueale thy secrets to the meeke, take from mée, I pray thee, a proud heart, teach me to become a foole in my selfe, that I may be wise in thee: Suffer mée not to measure the mysteries of thy Kingdome by mine owne blinde reason and corrupt affection: but giue me grace to deny my selfe, and to labour to bring mine owne thoughts into captiuity vnder Christ, that I may not dare to oppose mine owne conceits and fancies vnto the Maiesty of thy truth reuealed in thy Word. Giue vnto the Preacher a dore of vtterance, that he may open his mouth boldly, to publish the secret of thy Gospell. Direct his tongue, that hee may speake vnto the conscience, and that if there be any close corruption lurking in mée (as Lord,

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Who can vnderstand his faults: the searching power of thy Word may discouer it, and rip it vp, euen to the very bottome. And vouchsafe vnto me that meekenesse of spirit, and such calme and yeelding affections, that I may not repine nor murmure at reproofe: but may loue him rather that rebuked, and may take it as a speciall fauour from thee, that I am not suffered to goe on in sin, nor giuen ouer to mine owne corruptions. In euery point of holy Doctrine taught me, make me to remember who it is that speaketh by the mouth of man, that I may receiue the Word as a messenger from thee, whether it be comfort or reproofe, or instruction, and so may giue it that reuerence, and awefull respect which is due vnto thy holy Oracles.

And because (O Lord) as I am naturally forgetfull, so the diuell watcheth to catch away the Word as soone as it is deliuered, therefore I pray thee to stablish my memory, that I may hold fast thy blessed truth, and may alwayes haue it in store against the time of néed.

To this end, make me carefull in the vse of all good priuate meanes, such as are Prayer, Meditation, Conference with others, as occasion shall require. Beget in me a godly discretion, that I may diligently search the Scriptures, whether the things I heare are so, and may try all things, neither rashly reiecting, nor suddenly beléeuing whatsoeuer is deliuered.

And when I haue found thy truth, so stablish my heart, that I may

may not wauer nor be carried about with euery winde of Doctrine, but may continue in the things which I haue learned, labouring daily to be led forward into more perfection.

And sith hearing and knowing without practice, doe but increase vnto more condemnation, therefore, O Lord, doe thou so water that which I heare, with thy heauenly dew, that it may bring forth much fruit in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth. Grant all these things for thy deare Sons sake, Iesus Christ, to whom with thee and the blessed Spirit, I desire to ascribe all honour and glory, now and for euer, Amen.

After

After the hearing of the Word.

STir me vp (O Lord) I humbly pray thee, to an vnfained and sincere acknowledgement of thy kindnesse who hast now bẽn pleased notwithstanding my former vnprofitablenesse, and slight estimation of thy holy word, yet to vouchsafe me the comfortable liberty of enioying it. How iustly mightest thou long since for my great contempt, haue made my heart fat, giuing me ouer into a reprobate sense? What other thing haue I deserued of thee, who haue from time to time been such an vnreuerent, negligent, & carelesse hearer? Yea (Lord) euen my best carriage in that holy exercise which I haue now bẽn at, hath bin so far different frõ what became me, that thou mayest iustly

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ly make thy word to be a sauour of death vnto me: But (O gracious God) thou which art good vnto me, in making me to see mine owne defects, be mercifull also in giuing a heart to lament them, and suffer thy selfe in Iesus Christ, to be intreated of me, freely and finally to remit them. Let neither them, nor any other of my sinnes stand at this time betwixt me and thy blessing: but vouchsafe to water the seed of thy word cast into my heart with the dew of thy heauenly blessing, that it may not be made vnfruitfull, but may worke mightily in me, to the enlightning of my mind, to the setling of my iudgement, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading me on vnto more and more perfection.

To

To that end make mée both mindfull and carefull to vse all those good helpes, which thou hast sanctified to the rubbing vp of our memories, and to the quickning of our dull and slow affections: such as are busie and serious meditation in the closet of mine own heart, humble conference with others, diligent searching the scriptures, to find out the ground and certain proofe of things deliuered.

And when matters are made plaine vnto me, and proue to mée to be thy expresse reuealed Will, grant that I may yéeld my full assent vnto them, not once daring to measure them by the crooked rule of mine own corrupted reason, and not onely so, but that I may loue them & embrace them, and hide them, and lay them vp, euen in the middest of my heart,

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and may likewise binde my selfe to the speedy and constant practise of them: that so I may not be in the number of those that make a shew of godlinesse, but deny the power thereof, and which heare much, but reforme nothing, and so do both disgrace religion, & heape vp wrath against themselues: but that I may haue my fruit in holinesse, being both an ornament to my Profession, and a meanes of winning others by my pure and blamelesse conuersation.

I know (O Lord) that to performe this, will be a seruice of no little difficulty. My flesh which is euer lusting against the Spirit, will rébell, I shall be apt to grow weary of well-doing: euill men will deride me, and I shall be a matter of scorne to the vngodly Satan will finde out many hinder-

derances, and many meanes by which to make good duties irkesome vnto me. I beseech thee therefore to furnish me with that holy resolution, and with that spirit of courage, that I may neither delay to beginne, when thou commandest to set forward, nor yet may breake off, where thou requirest continuance of obedience: but that my course may be like the way of the righteous, which like the light, shineth more and more vnto the perfit day: so shall thy Name be glorified, my selfe comforted, and others edified by my good example, and I more and more accustomed to bless and praise thy Name in Jesus Christ thy Sonne, and my Saviour, Amen.

A

A Prayer before receiving of the Sacrament of the Lords Sacrament.

I Am taught (O Lord) that without thee I can doe nothing, and that all mine endeauours are in vain without thy blessing. In due regard whereof, I am become an humble suiter vnto thy Maiesty, that thou wouldest be pleased to prosper and to direct my present purpose of communicating at thy table. It is thy will, that I should often come vnto thy holy banquet, for the strengthening of my faith, and for the preseruation of the memory of Christs death. O Lord, strike my heart with reuerence vnto it, as vnto thy Ordinance, and as to a feast, to which thou hast tyed thy more spectall presence, that I may not dare to presse in before thee vnprepared.

Before I come, teach me to grow into a very strait examination of mine owne soule, that I may see how I have lived, and in what measure I am furnished for so waighty a service. And because I know, that the more I shall see to my selfe, the more I shall see mine owne nakednesse and deformity, therefore I pray thee to supply mee from thy infinite fulnesse: Give me a thorow understanding of the misery of my estate, who am by nature, a child of wrath as well as others. Make me to see the hainousnesse of those innumerable evils, and grosse sins, which I have multiplied before thee from time to time: nay, which I have run into since my last presenting my selfe before thee at thy board, when I promised better obedience.

Before receiving the Sacrament.

O cause my stony heart to bléd within me, when I thinke vpon mine owne scantnesse in good duties, and vpon my delight and forwardnes to transgresse. Make me to be ashamed and euen confounded in my selfe for those many enormities which from my corrupt and vnreformed heart do continually breake forth into my outward man, euery member being a very weapon of vnrighteousnes, to doe sacrifice vnto Satan. Thus (O Lord) shall thy mercies in Christ be swéet vnto me, and I shall come with an hungring and thirsting soule vnto thy Table. And I pray thee to increase in me that gift of faith, that I may both come to this thine ordinance with a desire to enlarge it, and may also féele it, to receiue strength and growth of assurance of mine owne per-

personall and particular interest in the death of Christ. Remoue far from me all swelling, disdainfull and vncharitable affections: O Lord, this is a feast of loue, and fait a malicious and reuengefull heart can be no welcome guest, and when I haue presented my selfe at thy Table I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest and serious meditation of that which is the life of the Sacrament, the death of my Sauiour. Rauish my soule with the admiration of his loue, that would giue himselfe to die for me, a most vile vnworthy and sinnefull creature. Stir me vp euen to vow and consecrate my selfe for euer vnto him that hath vouchsafed himselfe to be a sacrifice for me. And after I haue receiued these pledges

ges of thy loue, and seales of thy fauour in thy dearest Sonne, O make me truely thankefull to thy Maiesty, and carefull both at the present and euer after, to shew forth the fruits of thankefulnesse in a holy and religious conuersation, to thy glory, the good of others, and mine owne eternall comfort in Iesus Christ my Sauiour, Amen.

Presently after receiving, before the thankesgiving by the whole congregation, a man may secretly lift up his soule on this fashion.

AFfect my heart (O Lord) with this euidence of thy loue, teach me in it to see ỳ riches of thy grace, who art pleased for my weakenes sake, by such familiar meanes to figure out before me

me, and to seale vp vnto my soule a treasure of that infinite worth, as is thy fauour in Iesus Christ. O that I may sensibly feele his death to be sweet vnto my soule, as I doe these creatures of bread & wine, to afford a pleasing taste and refreshing to my body. O Lord, euermore giue me such a feeling. And now (O heauenly Father (suffer me not to depart hence forgetfull of thy kindnesse: but grant that I may now at this instant euen couenant with mine owne soule to walke in a better course of holy obedience than heretofore, respecting all thy cõmandements and endeauouring alwaies to haue a cleere cõscience before thee, and before all men: That so glorifying thee in this life, I may be glorified with thee, in thy Kingdome, through Iesus Christ, Amen. Be-

Before a Journey.

O Lord, thou hast graciously promised in thy Word to be with me whithersoeuer I goe, and that those ministring spirits, thy holy Angels shall pitch round about me, and beare me in their hands. A glorious and comfortable priuiledge I confesse this is, that I who am by Nature a child of wrath, and a very vassall of Satan, should be assured of so high a hand of heauenly protection. I pray thee now at this time to make good this thy mercy to me, being by necessary busines to trauell from mine owne place. Many be the perils, to which both by nature & by desert, I am subiect: no man is able to number them, or by his own strength and policy to auoide them. Compasse thou me with thy fauour as with

with a shield, goe before mee, as thou didst of old before thy people in the wildernes: it is onely thou which canst make me to goe and come in safety. Some put their trust in outward helpes: but cause thou me to remember thy Name, & to make thy truth to be my shield and buckler. A horse is a vaine helpe, and shall not deliuer any by his great strength, neither is the mighty man saued by his power: it is better to trust in the Lord, than to haue confidence euen in Princes.

If thou (O Lord) be my light and my saluation, whom shall I feare? If thou be the strength of my life, of whom shall I be afraid? Let this (I pray thee) bee the anchor of my soule both sure and stedfast: suffer no power of Satan to remoue my faith from this

foundation. Howbeit (most holy Father) if it shall be thy pleasure, in this my iourney to bring some crosse vpon me, either by making me a prey to spoilers, or by some other hazard: I beeseech thee, prepare me to it, giue mee patience and comfort in it, and an holy assurance, that no outward inconuenience can separate me from thy loue in Christ.

Make me alwayes mindfull of this that thy fauour must not bee measured by these outward accidents: and cause me euen to hold fast this rule, that all things shall worke together for the best vnto thy seruants. And (O good God) as in my trauels, I am desirous of thy fauour, so teach me (I desire thee) to make conscience of thy feare: that as I expect and craue protection from thee, so o-

bedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts, and may diligently watch ouer my selfe, for the preuenting of all corrupt & vncleane cogitations. Let me neuer presume vpon the aduantage of secrecy, or of my being not known by face in the places where I come, to doe any thing that shall be contrary to the profession of a Christian.

And if I light into the company of others, make me carefull to seeke opportunities of doing good, and that I may neuer frame my selfe to the humors of prophane persons, but in a godly discretion may so carry my selfe, as that I may neither wilfully make my selfe a scorne vnto the wicked, neither yet may for any respects

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doe ought which may either wound my owne soule, or make them think that I am of the same vnreformed disposition with themselues.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my selfe to mine intended course, and commend both it, and these my requests vnto thee, in the name and worthinesse of Iesus Christ, my onely Mediatour and Redéemer, Amen.

After a Journey.

FArre be it from me (O Lord) that I should craue mercies of thee in my necessities, and then forget to shew my thankefulnes for them, when they are bestowed. Gracious hast thou been vnto me from the beginning of my life euen vntill now. As soone

may I number the sand of the sea, as make an exact rehersall of all thy fauours. There is no day, or houre of the day, or minute of the houre, in which thy blessings are not renewed towards me. Oh that I could be so truely and effectually thankefull as it becommeth me: O that my heart within me might euen melt for griefe, that I haue passed ouer so many of thy kindnesses without regard. Behold how now also thou prouokest me to this duty; O quicken me (I humbly pray thee) hereunto. Make me diligently to looke backe into the course and order of this whole iourney, and to obserue by degrees, how thou hast bẽ good vnto me: how thou hast blessed my going out and my comming in, and brought me in peace to mine owne home: Ma-

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ny dangers might haue swallowed me vp, which yet through thy goodnesse I haue escaped: Sundry times hath there beene (such is the brittlenesse of this house of clay which I beare about mee) but euen a step betwixt mée and death, out of the iawes whereof thy right hand and thine arme haue saued mée. I can ascribe nothing to mine owne prouidence, neither can I say, that my safety is the reward of mine owne deseruing: Not vnto me (O Lord) not vnto me, but to thy Name doth the glory belong, and now grant (I beseech thee) that the sense of thy loue may beget in me such a loue of thee, and of that which thou commandest, that I may willingly and cheerefully, and with full purpose of heart, deuote my selfe to thy seruice, ac-

counting (as my duty is) euery new kindneſſe to be (as it were) a new bond, & a freſh encouragement thereunto. Grant me both this & all other needfull mercies, for Chriſt Jeſus ſake, Amen.

The Chriſtians ſuite for grace to live uprightly in his perſonall calling.

IT is thine Ordinance, O thou the wiſeſt God, that euery ſon of Adam in the ſweat of his face ſhould eate his bread, thou haſt fitted euery man to glorifie thee in ſome ſpeciall calling: thou wouldeſt not that any ſhould liue like an vnprofitable burthen of the earth, miſ-ſpending of his precious time, and walking away thy creatures, doing no good to humane ſociety.

Herin thou haſt giuen vs thine owne example, for euen thou worke

worke hitherto: and albeit that thy great businesse of creating all things ended with those fiue first dayes, in which euery particular was brought forth by thee in his proper kind, yet thy prouidence is neuer intermitted, in it neither slæpe nor slumber ouertaketh thee: And thy Son Christ Iesus, whiles in the dayes of his flesh, he humbled himselfe to liue as a man vpon this earth, both in his priuate life attended vpon a painfull trade: And when the time came of his publishing himselfe to the world, went about doing good, yea, and with that chærefulnesse, that it was meat vnto him to doe the will, and to finish the worke of him that sent him. And are not thy holy Angels also in continuall action, obeying the voice of thy word, and ministring

for their sakes which shall be heyres of life: who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thee, to ranke me among other thy seruants, and to set me (as it were) my proper taske vpon which to giue my best attendãce.

Grant I pray thee, that I may not grudge thereat, as at some vneasie burthen put vpon me; but that I may contentedly, and comfortably vndergoe it, euen like that glorious creature the Sun who hauing his tabernacle set him in the heauens reioyceth like a mighty man to runne his race. And seeing, O Lord, thou hast not placed me in this calling for mine owne priuate good alone, but also for a more publique and common benefit, giue me such an honest, sincere and charitable heart,

heart, that I may determine with my selfe, neuer to seeke, no, nor yet willingly to receiue that gaine which commeth by the wronging, or wringing, or losse of others.

Let mée euer remember that golden rule: Whatsoeuer I would that men should doe to me, of doing euen so to them. Let it neuer slip out of my mind, that the wages of vnrighteousnesse, is put into a broken bagge: and that as the good man shall giue an heritage vnto children's children, so the riches of vanity shall diminish: and that thou wilt draw, euen out of the belly of the oppressor, the substance which he hath deuoured: or if it doe continue with him, it shall be for his greater hurt, his owne ease shall slay him, and his prosperity shall de-

stroy him: Let me therefore I pray thee, chuse rather a little wt̄ thy blessing, than great reuenewes with thy curse, and iudgement attending thereupon.

And if so be it shall be thy pleasure to blesse my basket, and my store, and to increase my portion by my honest industry, O keepe me, I humbly intreat thee, that I may not set my heart vpon it, let not my riches be my strong city, or as a high wall in my imagination: but grant that as my lot is enlarged, so I may be more and more afraid of my selfe, lest the care of this world, and the deceitfulnesse of riches should choake in me the seeds of grace, & steale away my minde from better things. And therefore make it my care good Lord, I beseech thee, to follow my calling with

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that holy measure, as that I may not so farre inguise my selfe into the businesse of it, that I should abridge and scant my selfe of conuenient opportunities for heauenly and spirituall purposes: And as I shall féele thy hand to be opened towards me, so open my heart and my hand towards others: knowing, that as hee which scattereth shall be more increased, so he that spareth more than is right, shall surely come to pouerty. Euer make mée to consider thine all-beholding presence, that all things are naked in thy sight, and that thou wilt surely bring forth to iudgement euery secret thing: That so I knowing thee to be a witnesse to all my courses, my care may bée to walke as in thy sight, and to approue my selfe vnto thee by an

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euen and vpright behauiour. Vnlocke, O Lord, the treasures of thy rich mercies, and afford vnto me both these and all other conuenient and needfull graces, in and for Christs sake, Amen.

His petition to bee armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy Word, which thou hast left vnto me to be my counsellor, and to make me wise vnto saluation, that I must through many afflictions enter into thy Kingdome.

When I meditate vpon the liues & courses of thy holy ones, which haue now ended the dates of their pilgrimage, and are entred into rest, I finde that they all passed through great tribulation: Nay, Christ himselfe, the Author and

and finisher of my faith, did first suffer before he entred into glory.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whom thou hast ordained to bee vessels of honour for thine owne vse, thou wilt purge and scowre, and make cleane by variety of crosses.

This I know (O my God) and am perswaded of it. But now, when I looke into mine owne heart, and consider mine owne strength, I finde such a base spirit of fearefulnesse, such a strong affection vnto peace and quietnesse, and such a loathnesse and vnwillingnes to beare the yoake, that I cannot but euen doubt with my selfe what will become

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of me in the day of triall: when I heare of reproches in gods name, losses in goods, paines and tortures in body, vexations and horrour and perplexities in minde, tentations by Satan, combats and conflicts with the feare of death and of iudgement, my flesh doth euen tremble thereat, and O Lord (thinke I) who, or what am I, that I should endure the very least of those?

Whither then shall I goe to gather heart and courage, but vnto thee, O thou preseruer of man. And how happy were I, if I could rightly esteeme this happinesse of hauing such a freedome of accesse vnto the throne of grace? Here therefore doe I prostrate my soule before thee earnestly beseeching thee in the Name of Christ to be mercifull vnto me in this

this behalfe. And first of all, O most tender Father, because sudden euils doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke vpon the certainty of afflictions, and how vaine a thing it is for me, in the surging waues of this worldy Sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto me) the crosse shall neuer come vpon mee at vnawares, my thoughts being taken vp with continuall expecting it. And then, O Lord, when thou hast thus framed me, to liue as a man alwayes waiting for some triall, let it be thy pleasure also, to furnish and to supply me with such graces as belong to the comfortable enduring it.

Giue

Giue me a readinesse of heart, to submit my selfe alwayes to thy appointments, that I may neuer dare to repine, or grudge at thy proceedings: giue me a portion of strength proportionable to that waight which thou wilt lay vpon me, that I droope not vnder the burthen, that I faint not in my mind.

Giue me a feeling of thy Loue in Christ, that that may preuaile against all discouragements, and that I may interpret it to bee a fruit of thy loue that thou dost afflict me.

Giue me faith in thy promises, so firme, that I may not be shaken by the storme, nor grow weary or wauering in waiting for thy mercy to release me. Giue me wisedome to iudge aright of the reasons of thy trying me, and so

to make a holy vse of euery chastisement: giue me care to store vp in the midst of my heart, such comforts as thou in thy Word hast reuealed for seuerall visitations, that I may not be then to seeke for comfort, when I shall chiefly want it: finally, giue me a stedfastnesse of resolution to cast my burthen vpon thee, and to hold this fast, that thou art bound by thine owne promise, neuer to forsake me. Being, O Lord, thus armed out of the store-house of thy rich grace, I shall enter þ combate with courage, I shal go through it with constancy, & end it with ioy, looking for that crown of life, which thou hast promised to those that loue thee, & whom it was thy good pleasure before all worlds, freely to loue in Christ Jesus, to whom be praise for euer, Amen.

A Prayer for the afflicted, in what kinde soever

O Gracious God, how happy am I, who haue so strong a Tower, as thy great Name to run vnto: especially now in this sad and heauy day of tribulation. I see (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering shew they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand, and pierce it. If I turne me to my ancient louers and friends, it may be they will stand aside from my plague, and mine old acquaintance will hide themselues, and I shall be euen as a stranger in the sight of my familiars: If I seeke to my neigh-

neighbours, alas, what refreshing shall I finde? Truth it is, O God, and thou hast so ordained, that he which is in misery, should be comforted by his neighbour: but men haue forsaken the feare of the Almighty: so that he which is ready to fall, is as a despised Lambe, and few are apt to weepe with him that is in trouble: Besides the greatest part are so ouercome with grosse ignorance, that they are miserable comforters, and physitians of no value, not able to minister a word in time to him that is weary. Whither then, or to whom shall I goe, but vnto thee, O most gracious and tender Father? Thou art a pittifull God, thy compassions are great, thou art the Father of mercies, and GOD of all comfort: thou makest the Wound, and

and bindest it vp; thou smitest, and thy hands doe make whole, thou hast commanded to call vpon thee in the day of trouble, and thou art a helpe ready to be found. To thee therefore doe I lift vp my soule: encline thine eare, O Lord, and heare, open thine eyes, O Lord, and see, looke mercifully vpon thine afflicted seruant: the dayes of sorrow are come vpon me, euen changes and armies of miseries are against me. If my griefe were weighed, it would be heauier than the sand of the Sea: I am broken with one breaking vpon another: make me (I pray thee) to consider seriously, that it is euen thou which hast done all this, that these things come not by chance, but by thy prouidence and certaine appointmẽt, that so I may be dumb, & not

open

open my mouth to murmure, or repine. Open mine eyes, that I may see mine owne deseruings, and what cause I haue giuen thee, euen to crush me to peeces with thy heauy iudgements, yea to cause the pit of thy eternall vengeance to shut her mouth vpon me. What cause haue I left vnto me to complaine, when I am lesse than thy smallest mercy, and my sins greater than the greatest sorrow thou hast layd vpon me. It is thy loue, O Lord, from whence this proceedeth. In this course, thou dost offer thy selfe vnto me, as to a son: thou knowest my corruptions: the rebellion of my heart, the crookednesse and vnreformednesse of my nature, thou seest before some great euill that I am like to fall into, if I be left vnto mine owne course: thou

thou findeſt me to be forgetfull of my duty to thee, cold in prayer, backward and lumpiſh in holy ſeruices, well-neere lulled aſleepe in the common ſecurity of the times: It is thy wiſedome to rouſe me vp, and to put thy hooke of affliction into my noſtrils, to bring mee backe into that good way, from which I am falling.

I know thou doſt therefore chaſten me, that I may not bee condemned with the world. O teach me, I pray thee, to learne to iudge my ſelfe, to ſearch and to try my wayes, to pry into my courſe by-paſt, that I may finde out thoſe euils which beare in me the greateſt ſway, and may in ſome meaſure vnderſtand what it is which thou aimeſt at, in afflicting me. And enable me withall to reforme my errours, to re-

couer my wandring, and to get a happy victory ouer my rebellious flesh. That I may be able to say hereafter. It is good for me, that I was in trouble, blessed be the time that the Lord afflicted mée, and how sweet is the quiet fruit of righteousnesse which springeth out from the bitter rot of tribulation.

In the mean space (O Lord) vntill it shall please thee to put an end to my present grieuances, teach me not to make hast, or to seek by vile and vnwarrantable courses to wind my selfe out of thy hands, but grant that I may tarry thy leasure with patience, not daring to prescribe vnto thee what to doe. And when this storme is ouer, and the sorrow past. O keepe me from security; make me to remember the vowes

and

and promises of obedience, which now I make vnto thee: prepare me to a fresh triall, that my care may be to be prouided for whatsoeuer thy pleasure shall be to lay vpon me. Heare me in this, and in all other my suits, for his sake in whom thou art best pleased, euen Iesus Christ the righteous. Amen.

A Prayer in respect of some losse receiued, as in honour or goods, &c.

O Eternall God, the God of prouidence, the orderer and the disposer of all things both in heauen and earth: Be ready (I beseech thee) to heare the prayer of thy distressed seruant Helpe my weakneſſe, I intreat thee, and quicken me to the performance of this duty of calling vpon thy Name.

Name. I am euen ashamed of my selfe, to see mine owne faintnesse, and how soone I am cast downe vpon euery occasion. O raise me vp (I pray thee) and make mee to lift my heart towards thee, according to whose good pleasure all things come to passe. Is it not thou (O Lord) which hast layd these things vpon me? Art not thou he who both giuest and takest at thy will? Art not thou the Iudge which makest low, and which makest high? Shall I murmure against thee, which hast such an absolute, and vncontrouluable soueraignty ouer all? Shall I receiue good at thy hand and not euill? O keep downe my repining, and mutinous and discontented thoughts, allay the height and heauinesse of my spirit, teach me how to bee abased

and to haue want, make mee to
see the vanity of that which I was
wont euen to admire, and to set
my heart vpon. Let this abridge-
ment bee a Schoolemaster vnto
me, that I may learne by it to
draw mine affections from these
fading and transitory commodi-
ties. O Lord, what is honour?
Is it not a blaste, or as smoake
which quickly vanisheth? What
is wealth? Is it not lighter than
vanity it selfe? Doth it not fal-
her to her wings, as an Eagle
and flye into the heauen? O knit
my heart henceforth vnto thee.
O blessed Father, fasten my af-
fections on the things which are
aboue, where Christ sitteth at thy
right hand: make me to lay vp
treasure in Heauen, and to seek
after that Kingdome of thine
which cannot be shaken: frame
me

my heart to the choice of the better part, of which I can neuer be depriued. Let me affect the true honour which stands in the faithfull seruice of my Sauiour. Let me labour for that enduring and durable riches, which consists in the knowledge of thee, & in the feeling of thy gracious fauor. Suffer me not (I pray thee) so to limit thy power, as to thinke thou art not now able to supply me, sith the meanes which I was wont to enioy, is taken from me: but make me faithfully to consider that thy hand is not shortned, but that thou hast enough in store for those that loue thee. Thou art able to giue me a great deale more, and after thou hast exercised me a while, to blesse my last dales with more abundance than the first: thou canst make the little meale

in the barrell not to waste, and the small quantity of oyle, not to diminish: thou canst cause a small thing to be better vnto mée, than great riches to the mighty, and a dinner of greene hearbes to be more sauory to me, than a fatted Oxe to them. Oh therefore, I beseech thee, refraine my desires, make me willingly to submit my selfe to thy wisedome: Let thy prouidence and promise bee my store-house, and the locke that I rely vnto: let this satisfie me, that though I lose all that I haue, yet inasmuch as thou hast once loued me in Christ, I shall neuer lose thy Fauour. And let not the beholding of my Children and Family dishearten me, or make me to cast perils, and to say: Wherewith shall I feede them? How shall I cloth them?

O Lord, they are better than many Sparrowes, and dearer vnto thee, than the Lillies of the field; thy promise of mercy is entailed to my posterity. O let my faith rest vpon this foundation. Prepare me (I pray thee) to further trials, make me ready by degrees to lose euen my life it selfe, if it may be for thy glory.

And thus, O Lord, desiring to reckon euen this Crosse (though my vnregenerate nature doth gainsay it) among thy chiefest fauors, I commend my selfe, & my poore prayers vnto thee in Christ Iesus, thy beloued Son, and my beloued Sauiour, Amen.

A prayer fitted to the losse of an especiall friend, as a father or husband, &c.

O Almighty Lord GOD, whose Glory is aboue the

Heauens, and which hast thy dwelling on high, but yet abasest thy selfe to behold the things in the earth, be pleased euen for thy deerest Sons sake to cast downe thy compassionate eye vpon my afflicted and grieued case.

Comfort (Lord) comfort, I pray thee, thy seruants soule, suffer me not to be swallowed vp of discouragement. Thou hast taken from mee the very staffe of mine estate, one, vpon whom (in the eye of flesh and blood) all my comfort did depend: He is now gone the way of all flesh, and hath made his bed in the darke: Yet thou, O Lord, still liuest, thou art alwayes the same, and thy yéeres shall not faile. O raise vp, I beséech thee, my languishing and discouraged heart, my drooping thoughts: make me to take

to

towards thee, from whom alone all comfort commeth. Hast thou done this, and shall I controule it? Is death thy messenger, and shall I murmure at his comming? Is my dearest friend, whom I loued as mine owne heart, gathered vnto thee, his appointed moneths being now expired, and shall I lament his happinesse? Dost thou still hold mee with thy hand, and euen compasse mée about with thy gracious Prouidence, and shall I distrust? Is it thy purpose, and promise, and power to bee my GOD, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou, O all-sufficient God, wert tyed vnto outward meanes? Must not I also ere it be long, make the graue

my house, and lye downe with others in the dust: Is there not an assured hope, that all that liue and dye in the Lord IESVS, shall bee ioyned together after Death, and at the last day bee caught vp in the Clouds, to meete the Iudge in the ayre, and after that to bee euer with the Lord: I most earnestly beseech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts to bring my violent affections into a holy compasse.

Let me not be sorrowfull like those which haue no hope, make mee to reioyce on his behalfe, whose pilgrimage is at an end, and whose Christian and holy course, doth euen assure mee, that thou hast receiued him into euerlasting Habitations.

Teach

Teach mee to haue a holy and prepared longing for the day of my dissolution: And grant mée that grace and wisedome, so to loue those whom both Nature and Religion binde mee to respect, that I may alwayes conforme and submit my affections to thy most wise and soueraigne disposing. To be without apprehension of such losses, I know by thy Word, that it is impious: to bée extreame, and without measure in passion, is desperate; Keepe me, I beseech thee, in the meane, that my sorrowes may be tempered with comfort, and my heart may alwayes bee fixed surely vpon thee. Affoord me both this, and all other needfull fauours, in and for the merits of my alone Sauiour Iesus Christ, Amen.

The Orphans Lamentation.

THy Word (O Lord) which is the Word of Truth, and cannot lye, hath testified of thee that thou art The Helper of the fatherlesse: Hereby have I (poore forsaken wretch) taken heart vnto my selfe, to flye vnto thy Mercy-seat and (as it were) into thy lap, freely to powre out my lamentations. Left I am to the mercilesse mercy of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight, I was not a little tender, my estate in common vnderstanding is very miserable.

Some there are, which will seeme to pitty me, and who will sprinkle some common words of compassion on mee; but no truth

or comfort commeth from them. Nay, euen those of nearest acquaintance, and who during the life of my Parents did professe the greatest loue, doe now loke strangely on me, and their behauiour and fashion is, as if they did not know mée. Most true doe I finde the saying of Salomon; That the friends of the rich are many, and that the poore is hated euen of his owne neighbours, his friends will depart farre from him, - and though hee be instant with words, yet they will not regard him. When in feare of oppression, I flye vnto them which are armed with authority to relieue me, though I speake with prayers, they answer roughly, and so are their hearts set vpon bribes, that nothing but a gift in the bosome will perswade them.

Thus

Thus is affliction added to my misery: but no man careth for my sorrow. All this is through thy Prouidence (O thou which sittest at the Sterne, & disposest all things,) I know that out of thy mouth, and from thy decree proceedes both good and euill. Whither then shall I looke, but vnto thee that hast smitten me? Who can binde vp my wound, but onely thou that madest it? I lift vp therefore my heart with mine eyes and hands, to thee that dwellest in the Heauens. As the eyes of Seruants looke vnto the hands of their Maisters, so shall my eyes wait vpon thee, vntill thou haue mercy vpon me. I am sure (because thy Word hath so assured mée) that thou wilt not forsake me for euer, but though thou send affliction, yet thou wilt haue com-

compassion, according to the multitude of thy mercies.

Thou puttest my teares into thy bottle, all my grievances are noted in thy Register: My soule shall thereby cleave vnto thee: and vnder the shadow of thy wings will I reioyce. To thee I doe commit my selfe, vpon thee alone do I cast my care, O (I beseech thee) cast not off my soule. Vpon thee haue I beene stayed from the Wombe, thou art hee which tooke mee out of my mothers bowels: Whom haue I in Heauen but thee; and I haue desired none in the earth with thee: Thou shalt bee the strength of mine heart, and my portion for euer: I see more and more how good it is for me to draw neere to thee: My friends haue deceiued me as a broke, and as the rising

of

of the riuers they passe away, but with thee there is no shadow of change. No man did euer trust vpon thee and was deceiued.

Friends may dye, and returne to their earth, but thy peeres indure from generation to generation: Thou giuest to the beasts their food, and to the young rauens that cry: Thou clothest the grasse of the field, the very sparrowes are respected by thee. Am not I, O Lord, much better than they? O make me to depend vpō thy goodnes, & to know, that if I seeke thee I shall nothing want that is good: Thy eye is vpon them that feare thee, and vpon them that trust in thy mercy. The hearts of all men are in thy hands, thou madest euen the Egyptians to fauor thy people: And as thou causedst the very rock to yeeld water for the thir-

thirsty, and the deuourer to afford food for Sampson, so thou canst turne the hearts of those that most neglect mee, and make euen strangers, and men vnknowne to become kinde vnto mee.

Let it be my care to serue thee, and to walke before thee in vprightnesse, and then I am sure with thee there is enough in store, and thy prouiding can not faile mee. Stirre me vp to seeke thy kingdome, and the righteousnesse thereof, and all things else shall be supplyed to my comfort. Assure my soule that thou art my Father in Iesus Christ: Then shall I be sure that thou hauing prouided for mee a better inheritance, wilt not forsake mee for these outward things. Hearken (I beseech thee) to these desires of

of my soule, and breed in me a stedfast expectation both of these and all other needfull graces, for the merits of Jesus Christ my Saviour, Amen.

The Captives prayer, taken by a forraigne Enemy, or otherwise imprisoned for debt, or upon any like occasion.

OUt of the deepe places doe I call unto thee (O Lord) Let thine eares attend unto the voyce of my prayers. Behold, here I dwell in darkenesse and in the shadow of death, being bound in misery and Iron, and feeding upon the bread and water of affliction. Closed I am in prison, and cannot get forth. I doe know and confesse that thy Judgements are right, and that thou hast afflicted me justly. Full

sole

idely and vainely did I spend my precious time in the way of liberty, walking in the way of mine owne heart, serving lusts and diuers pleasures. To bee tyed to the duties of my calling, or otherwise earnestly and busily to follow any course that might be for thy Glory, it was a burden and a griefe vnto me. Many other sinnes there are, of which I am guilty before thee: which haue deserued both this, and a farre greater punishment, yea euen to be held vnder darknesse in euerlasting chaines, and to bee plunged with Satan and his Angels into the lake which burneth with fire and brimstone world without end: but (Lord) there is plenty of mercy with thee, and thy compassions faile not, thou art good and gracious and of great

kind-

kindnes to all them that call vpon thee. Giue eare (I beseech thee) to my prayer, and hearken to the voyce of my supplication. Let the beames of thy fauour shine into this desolate and comfortlesse place in which I am inclosed. Refresh & reioyce my distrest and grieued soule, for vnto thee do I lift vp my soule. Looke downe from the height of thy Sanctuary, and heare the mourning of the prisoner. Sanctifie this great crosse vnto mee, that it may bee a meanes to humble mee, and to bring mee to a through sight and sense of mine owne deseruings. Sweeten it also with the comfortable taste of thy fauour & loue in Christ. And although my body be frayned, yet enlarge my spirit, that I may now be more feruent in prayer, more strong in the

the desire and longing for thy grace than heretofore. Suffer me not to grow weary with waiting vpon thee, or with looking or expecting for thy mercifull gwdnesse in my deliuery.

Let me not presume so farre as to take vpon me to prescribe thee how to deale with me: or when and by what meanes, to enlarge mée: But grant that I may both contentedly and quietly tarry thy appointment, assuring my selfe, that when thou seest mée to be more fit for liberty than for restraint, thou wilt bestow it on me. In the meane time, propose (I pray thee) my desires and affections, to my present means: As I haue but little, so make me contented with a little: and as my diet is but course, my lodging but vneasie, and the ayre not so

sweet

sweet as I was wont to enioy; to frame my minde and body to a patient bearing of all these vnpleasing inconueniences: Make me often to meditate and thinke with my selfe, that if such a prison as this, in which a man may finde some intermission of sorrow, and out of which hee may conceiue hope of deliuery, be so irkesome to me, then how woefull is that dungeon of hell wherof the Prince of darkenesse is the keeper; and where, as the torment is easelesse without all intercourse of any refreshing, so it is endlesse, without all possibility of getting from it. And then, O Lord, let this meditation worke with me, both to the humbling of my soule, whose desert is to be eternally shut vp in that loathsome pit, and to the enlarging

ing

ing of my thankefulnesse vnto thee the God of mercy, who hast sent thy Sonne, to free me from that intolerable captiuity. Cause mee withall (I beseech thee) to be as sensible of my bondage vnder the tyranny of sinne and Satan, as I am of my detainment in this present thraldome: and as desirous to bee drawne out of it into the glorious liberty of thy Children, as I now am to bee freed from this imprisonment: And if it shall hereafter bee thy pleasure to restore me to my desired freedome, O make me euer mindfull of the vowes and promises of good things, with which I am now ready to binde my selfe vnto thee: that so thy mercy may neuer bee forgotten by mee, but may bee euer fresh in memory to quicken mee to

the diligent and faithfull seruice of thee, who art the onely God in three persons, the Father, the Sonne, and the Holy Ghost, to whom be honor and glory, might maiesty and dominion, world without end, Amen.

The slandered person, laden with unjust reproaches, thus commendeth his case to God.

GReat is my griefe (O Lord) neither is it to me a small vexation, to see how wicked men haue sharpned their tongues against me. They vse most vile bitter words like arrowes, and wound me with their multiplied lyes, as with a razor that cutteth deceitfully: and as dead flyes doe cause to stinke and putrifie the ointment of the Apothecary, so do they

they make my good name to become euen vnsauory amongst men. O how bitter is this vnto me, euen as gall? and how doth my soule euen pine away within me to consider it? Yea (gracious God) why should my spirit be so perplexed in mee, hauing such freedome of accesse vnto thy Maiesty? Thou art set in the throne of righteous Iudgement, these clouds and mists of foule reproaches cannot hide the truth of my cause from thine all-seeing eyes. To thee therefore doe I appeale, and in thee doe I put my trust: iudge thou mé according to my righteousnesse, and according to mine innocency that is in me. I confesse (O Lord) that in thy sight I am a most vile and wretched sinner, and that if I should dispute with thee, I could

not

not answere thee one thing in a thousand. Therefore in the case betwixt thee and my soule, I will lay my hand upon my mouth and abhorre my selfe in dust and ashes.

But as for these mine adversaries, whose tongues are as the coales of Juniper, in respect of [illegible] thou knowest mine vprightnesse, and how untrue these things are which they put upon me. And indeed this witnesse of my conscience is my chiefe re[illegible]ing, and with it I doe secretly solace my selfe against all their most bitter and poysonfull accusations.

This maketh me to haue boldnes towards thee, and with comfort to trust vnder the shadow of thy wings, vntill these afflictions ouerpasse. Send thou from Heauen,

uen, & ſaue me from the reproofe of thoſe that would ſwallow mee vp. Keepe me ſecretly in thy Tabernacle from the ſtrife of tongs.

Furniſh me with patience (I beſeech thee) vntill thou pleade my cauſe and execute iudgement for me, repreſſe my tumultuous and ſwelling ſpirits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartily pray to thee, euen for my moſt vehement accuſers. And (O Lord) if they belong to thee, open their eyes that they may ſee their error, touch their hearts, that they may be ſorry for their bitterneſſe: Otherwiſe, if they be ſuch, whom thou (who vnderſtandeſt all things) doeſt know to bee incurable, repreſſe their rage (I pray thee) let their lying lips be made dumbe which cruel-

ly, proudly, and spightfully speake against the righteous. As for me, vphold me in my integrity, stablish me in euery word and good worke, enable me to such an holy and blamelesse conuersation, that those which reproach me as an euill doer may either bee won vnto thee by my good example, or else may be made ashamed when they be not able to blame my behauior in Christ. Teach me to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull that so I may resolue to sacrifice not my good name onely, but euen my life it selfe for thy glory.

Thus, O Lord, relying vpon thy promised readinesse to heare the prayers of thy seruants, haue I here powred out my soule before thee, beseeching thee to vouch-

vouchſafe a gracious audience both to theſe and all other my humble ſuites, not for mine own ſake, but for thy Son and my Sauiours ſake Chriſt Jeſus, Amen.

The perſecuted for a good and righteous Cauſe, and brought into hazzard both of his liberty and life, is directed thus.

I See now, O my moſt gracious God, and in Jeſus Chriſt moſt kinde and louing Father, the truth of that which thou thy ſelfe haſt reuealed in thy bleſſed word euen that all that will liue godly in Chriſt, ſhal ſuffer perſecution: Thy beloued Sonne told his Diſciples, that they ſhould haue in the world much trouble, and bee hated and hated, and continually moleſted for his ſake. And

now (Lord) it is thy good pleasure to call me vnto this seruice, euen to beare witnesse to thy Truth by my suffering. Much weaknesse I acknowledge that I find in my selfe to stand out in so iust a quarrell, much vnworthinesse to be aduanced to such an honour. Before thee therefore doe I cast downe my selfe (for from thee is euery perfect gift) beseeching thee to make thy power apparant in mine infirmity, and to strengthen mee, poore wretch, that I may chearefully take vp my crosse & follow thee.

Breathe in me, by thy Spirit, the sauing knowledge of thine vndoubted Truth, that I may be firmly setled therein, and fully assured of the goodnes of that cause, which I am called to maintaine.

Out of the mouth of Babes thou

thou haſt ordained ſtrength, thou canſt make euen the vnlearned, and the men without knowledge to ſpeake to the aſtoniſhing and amazement of the mighty: It is thy inſpiration that giueth vnderſtanding. Endue me with courage, that I may ſpeake of thy teſtimonies before Kings, and may not be aſhamed: Season withall my zeale and boldnes, with ſuch meeknesse and reuerence, that there may be in my behauiour no appearance of vaine-glory, but that all may ſee that it is the honour of thy Name, and the defence of thy truth which I ſeeke for. Ground me ſo ſure vpon the rocke of truth, ſhed ſo abroad thy loue, and the feeling thereof into my inward parts, giue me that earneſt of my future inheritance and that taſte of the powers of

the world to come, that no windes or stormes, either of plausible perswasions, or of hard and cruell usage, or variety of torments set before me, may be of any force or power to remoue mée.

Draw my meditations often vnto the Prince of my saluation Iesus Christ, who was also consecrated through afflictions. Enable me to learne by his example, to endure the crosse, and to despise the shame, for the ioy that is set before me. Let me neuer forget it, that if I suffer like a Christian, I am a partaker of his sufferings, I beare his marke vpon me, and that this light affliction which is but for a moment, shall cause vnto me (if being the way which thou hast tanded out to Heauen) a farre more excellent

and

and an eternall weight of glory. And when I feele any cowardly feare to surprise me, and my selfe almost ready to faint in my mind then bring it to my remembrance, that if I deny thee, thou wilt deny me also, if I cast away my confidence, thou wilt also cast me off at the last day. And seeing without thee I can doe nothing, make me earnest in prayer, and a continuall petitioner to thy Majesty, from thee to be supplyed with all necessary graces, such as thou knowest to bee fit for my present case. Take from mee all trusting to mine owne sufficiency: Open mine eyes that I may more and more see mine owne scantnesse and the weaknesse that is in mee, for waighty services.

Make mee to know that my

full dependance vpon thee, shall be my chiefest stay; And that as without thee I cannot stand, so being vpheld by thee, I shall not miscarry. And if it shall bée thy pleasure to deliuer mée from this question which I am now come into, and to restore mée to my wonted peace, preserue mée I pray thee from security, stirre mee vp to make prouision for some greater storme, remembring still, that without being faithfull and constant vnto death, there is no hope to receiue the Crowne of life. All these mercies, and whatsoeuer else thou knowest to be needfull, reach out vnto me, I humbly pray thee, euen by those promises of grace which thou hast made and offered in the Mediatour of grace and glory Iesus Christ, Amen.

Some

Some barren *Hannah* or childlesse *Elizabeth*, desiring to be blessed with fruit of body, prayeth thus.

NEither am I the first (O most mercifull Lord God) whom thou hast thus afflicted, neither am I without examples of holy persons, who haue both sued vnto thee for comfort in such an occasion, and haue béene heard also of thee in that they haue desired. This is no little ioy vnto my grieued heart: For as I am certified hereby, that I may thus be chastned, and yet bée deare and precious in thy sight: so I doe also from thence conclude, that thou both art able to release me, and wilt likewise, if thou sée it in thy wisedome to bee conuenient for me: To thee therefore

doe I make my moane (O Father of mercies, and God of comfort) be not deafe, I beseech thee, to my Prayers. Looke fauourably, and with a compassionate eye vpon the trouble of thy handmaid. It hath hitherto béene thy pleasure to shut vp my wombe, and to deny me that comfort by children which thou hast vouchsafed vnto others. Humble mée (I pray thee) vnder thy hand, and grant that I may truely, and sincerely, and feelingly acknowledge, that though this be no little crosse, yet it is nothing to that which I haue deserued. It is iust, I confesse, with thee to punish my barrennesse in grace, and my fruitlesnesse in holy things with this want of outward increase.

Make mée (O good God) as sen-

sensible of my spirituall defects, as I am of these bodily infirmi-ons. And as it is reported of thee in thy Word, that thou makest the barren woman to dwell with a family, and to be a joyfull mo-ther of children, so make me (I humbly crave of thee in Jesus Christ) an example of thy mer-cy herein. Let me be as the fruit-full Vine on the walles of my husbands house, and let (at the least) one Olive plant spring out fro n me, to stand about his ta-ble. The fruit of the wombe is thy reward, of thee alone doe I desire it, from thy mercy onely doe I expect it.

And good Lord, bee pleased so to order and direct my desires here, as that I may not in this seeke some outward content-ment onely, but that my chiefe respect

respect may be, that by me, thy Church may bee increased, and that out of me may proceed such an one by whom thy glory may be furthered, and the honour of thy Name aduanced amongst men.

Teach mée withall, so to referre my desires to thy wisdome, and to submit them to thy gracious disposing, that if it shall séeme good to thee, not to grant this my request, I may not murmure against thee, but may patiently and quietly beare whatsoeuer either in this, or in any other kinde thou shalt lay vpon mée. Let me consider, that though this which I now craue, be a fauor not to be despised, yet that thou hast in store better blessings for thy seruants, euen spirituall Blessings in heauenly things: stirre me vp to

to seeke those especially, and with Mary, to chuse the better part, which shall neuer be taken from those which once enioy it. And because I haue so great desire of increase, let it be my care, both in mine owne particular, to vse all good meanes, by which I may increase in grace, and touching others also to labour the increase of thy Kingdome, by prouoking, perswading, and through my good example, winning and drawing them vnto thee. So (Lord) being by reason of this crosse, a woman troubled in spirit, out of the abundance of my complaint, I haue powred out my soule before thee, submitting my selfe in all humility to thy appointment, who makest all things to worke together for the good of those whom thou doest loue in

Ie-

Iesus Christ, to whom be praise both now and euer, Amen.

A prayer applyed to the state of a man inwardly perplexed with the horror of sin, with doubtings of Gods Favour, of Satan tending to despaire

O Thou most pittifull God, & to those whom thou louest in Iesus Christ, most tender Father, neuer did there any poore chased Hart bray after the riuers of water, so as my distressed and amazed soule panteth after thee. Oh that I had faith to lay hold vpon that most sweet promise, by which thou calleſt all that are weary and laden to come vnto thee. Faine I would, O Lord, approach vnto thy gracious presence, and happy seeme I to my selfe, if I might taste though (but

(but as it were) some crums of thy rich Mercy. Me thinketh that all things which I see in the world, and which the sons of men doe doate vpon so exceedingly, are but dung and drosse in comparison of thy Fauour: Oh that I might be but one of the lowest of thy Saints, or as it were, a seruitour or doore-keeper among thy holy ones. Thus I see thy mercy, I admire it, I preferre it in my choice before the greatest treasure: but when I would apply it to mine owne particular case, Oh what a world of discouragements doe I meete with? My sinnes doe take such hold vpon me, that I am not able to looke vp: they are so many, yea, more in number than the haires of my head, that my heart doth euen faile me to consider them.

When

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of prophane, hardened, secure, vicious worldly, and vnsanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath béen abused by me, how I haue been a reproach and slander to thy Gospell, how dead and lumpish, and false-hearted I haue béene in thy seruice, how barren in good workes, and what little procéedings I haue made, going rather backeward than striuing vnto more perfection, how I haue contented my selfe with shewes of godlinesse: when I say, I thinke vpon these and other my grosse and palpable enormities, I cannot but vtterly condemne my selfe, neither can I beléeue that it is possible for so vile

vile a wretch as I, to be admitted to thy fauour. Sometimes I conceiue some little hope, and I seem to my selfe to haue some tast of thy fauor, and some kind of assurance that I am deare vnto thee in thy Son: but suddenly my comfort vanisheth, my hope is ouerclouded with perplexed doubtings, & I am well neer swallowed vp with meere despaire. Can any mortal man, thinke I, know the mind of God? or if some holy person may be so farre graced, as to vnderstand Gods purpose touching himselfe, is it possible so vile a creature as I, should come to such a high prerogatiue?

Can the Spirit of the Lord dwell in such a stinking and polluted soule as mine? Will hee vouchsafe to giue mée an assurance of Gods fauour? Or if I

might

might know now that I am in the state of grace, what assurance can I haue, that I shall so continue, being beset with many imperfections? Thus, O Lord, mine owne thoughts oppresse me, and mine owne soule doth pleade the cause against it selfe: Neither is Satan, the ancient enemy of thine elect, wanting to adde affliction to my misery.

Heretofore his manner hath béene to intice, and to prouoke me vnto sinne, by hiding and couering the vgly and most loathsome face thereof, and to beare me in hand that it was a very easie thing to repent, and that also thy fauour (O Lord) might bée procured by and by. Now he inlarged my euils, and makes my sinnes to appeare before my conscience

science in most terrible and hideous shapes: he telleth mée, that my hypocrisie is apparant, that the guilt of my heart is written in great letters, and cannot be denied, that it is now in vaine for mée to sue for grace, there being no hope of mercy left for such offenders: that it is to no purpose for me to pray: For as I cannot pray as I should, otherwise than in hypocrisie, so neither (if I could pray aright) can there be any accesse vnto the throne of grace for the request of such a trespasser.

Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all those discouragements, which mine owne heart mustereth against mée, I doe here aduenture my selfe to thy most glorious presence. If I shall finde fa-

fauour in thine eyes, shew me the light of thy countenance and I shall be safe: If thou say, I have no delight in thee: behold, here I am, doe to me as seemeth good in thine own eyes. I know what thou hast spoken in thy Word, namely: That if I draw neere vnto thee, thou wilt draw neere vnto me, and that thou wilt fulfill the desires, and accept the vnexpressible groanes and sighings of thy seruants. Truth it is, O Lord, I dare not say that I draw neere vnto thee as I should, or that my desires are such as they ought to be, or that I groane vnder my sins with such an effectuall and piercing feeling as it is.

All that I am able to doe, and that in much weakenesse, is to cry faintly vnto thee, Oh draw me, and I will runne after thee: make

make me to desire thy mercy in sincerity, bruise my heart, that I may yeeld out many undissembled sighings after thee. Yet, Oh Lord, though there be in me but such poore beginnings of grace, suffer me not, I beseech thee, to cast away my Confidence. I am well assured that thou hast not forgotten thy promise of not breaking the bruised reede, nor putting out the smoaking flaxe, and of giuing a blessing vnto those which hunger after righteousnes.

Is it possible, O Lord, that thou shouldest leaue off to be gracious, and shut vp thy tender mercies in displeasure? didst not thou send thy Son into the world to dye euen for chiefe sinners? Is it not true, that where sin abounds, there thy grace aboundeth much more? Could I euer so

so much as truely desire reconciliation with thee, unlesse thou dost worke it in me?

Is not this request, Lord helpe my unbeliefe, the very voyce of thy Spirit within me? Could I complaine of the hardnesse of my heart, or sincerely loath mine owne corruptions, as being displeasing to thy Maiestie, if thine owne finger had not effected it?

Should I feele such a combate in my soule, and such a tumult within mee, if thou hadst not truely begunne to draw mee to thy selfe? Would Satan so continually molest me, and so eagerly pursue me, with variety of most malicious and sharpe assaults, if I were still held captiue by him at his will?

Raise me vp therefore, O Lord,

I pray thee, refresh my dejected and cast-downe soule, perfect the worke of grace which thou hast begunne within me, make me to heare of joy and gladnes, that the bones which thou hast broken may rejoyce. Thou hast set me as a marke unto thy selfe, thou hast written bitter things against me, & made me to possesse my former iniquities, thou hast hidden thy face from me, and taken me for thine enemy: comfort mee now according to the dayes that thou hast afflicted me, let me behold thy face in righteousnesse, and restore unto me the joy of thy salvation. Rebuke Satan I most humbly beseech thee: though thou please to buffet me with his messengers, yet let thy grace be sufficient for me, and make thine own power in receiving me, perfect

fect and manifeſt by my weakeneſſe, which of it ſelfe is ready to be preſſed downe with euery tentation. Giue me that holy wiſedome, not to beleeue Satan, no, though he ſpeake the truth: inaſmuch as hee is the father of lyes, and neuer ſpeaketh truth but for a wicked purpoſe. And, O Lord, as thou increaſeſt my comfort, ſo withall increaſe my care, that I may not fall from perplexity to ſecurity, but that I may alwayes keep my heart with all diligence, proouing my faith, and ſearching my wayes, and exerciſing my ſelfe vnto godlineſſe. Make me a carefull and an vnderſtanding hearer of the word, ſith it is the word of life, a quickning word, a word which doth reioice ỳ heart: ẽ becauſe except ỳ be my delight, I ſhall vtterly periſh in mine afflictions. Make

Make me circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon mee: and grant that I may study to preserue the peace of my conscience aboue all things, taking heed of wounding it with presumptuous sins. And O Lord, stablish mee with thy free Spirit, that albeit Satan seeke to sift me and to winnow me as wheate, yet my faith may neuer faile, but may be as mount Sion which cannot be remoued, but remaine for euermore.

Thus, O my gracious God, hauing through thy mercy peace in beleeuing, and ioy in thy holy Spirit, I shall finish my course in comfort: which I pray thee grant me for his sake who is the Prince of Peace, euen Iesus Christ, to whom with thee and

the holy Ghost, be all honour and glory, now and for euer, Amen.

A Prayer, then needfull, when a man hath some speciall combate with some one or moe speciall sins, against which he desireth Victory.

O Louing Father in Iesus Christ, it hath pleased thee of thine abundant mercy to giue leaue to euery humbled and distressed sinner, to powre out his soule before thee, and thou hast bound thy selfe by a promise, both to heare and to helpe all those which seek thee with an vnfained heart: the confident assurance hereof hath giuen me courage, (albeit most vnworthy) to present my selfe heere before thee, and to conceiue that hope, thou wilt not send me empty away.

Wounded,

Wounded, O Lord, I am with mine owne hainous sin, my vntamed flesh doth alwayes rebell and lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quickly quenched, and the law of my members so preuaileth, that I cannot doe the good which I would. I haue in mee (I confesse) the seed of euery sin, & my nature is apt to be wrought vnto any kinde of euill. But O God, there are some principall corruptions which doe beare in me the greatest sway, and they do so euen reigne in my mortall body, that I am forced to obey them in the lusts thereof: the Deuill also is full of most malicious policy, and he still worketh vpon all aduantages, and out of all things almost taketh occasion to aduo

fuell to my wicked desires, and by pleasing & deceitfull baits to leade them on to hellish perfection. The more I striue, the stronger (methinketh) these corruptions grow; which maketh me to feare the vtter quenching of thy graces, and the grieuing of thy holy Spirit. Hereby my praiers are interrupted, my meditations perplexed, and robbed of their wonted sweetnesse, my hearing and reading of thy Word, is made vnprofitable: My faith is encountered with grieuous doubtings, because I cannot feele that strength and power of thy Spirit which I would. O Lord, if thy Mercy be not my stay, I must needs be ouercome: whom haue I in Heauen, but thee: Whither shall I flee but to thy gracious assistance: I beseech

thee

ther to haue compassion on mée, crucifie and kill those vnruly lusts, abate the strength of these violent and wicked desires: weaken them, I pray thee, and suffer them not to haue dominion ouer me. Let thy Spirit guide mee, into the land of righteousnesse. O if it be thy pleasure, O Lord, still to exercise me, yet leaue me not destitute of thy grace: but increase it in me, that I may grow vnto a larger measure of sanctification: make mee hereby the more fervent and frequent in prayer, the more strait to preuent all occasion leading vnto euill, the more iealous ouer my wayes, the more humble and vile in mine owne sight: that so euen out of euill there may spring good vnto mée, and that holy promises, that all things worke together for

the best vnto thy seruants. Heare me (I intreate thee) in this and in all other my requests, for Christ Iesus sake thy best beloued Son and the onely Sauiour of thy chosen, Amen.

A prayer against worldly mindednesse, distrust of Gods prouidence, and the too close cleaving of the affections vnto earthly things.

MAnifold are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundry are the euils which (like streames) doe flow from this bodeen spring into my outward man. Among others, I still see (and blessed be thy Name who hast made me to see) how my soule is altogether ensnared, and my affections, as it were, taken captiue with the immo-

immoderate loue of earthly things. O how am I bewitched with the ſeeming ſweetneſſe of them? how am I euen with a kind of violence carried away, to the fetling my mind and all the powers of it thereupon: when I am to pray, either priuately by my ſelfe, or with others in common, when I am called to heare thy Word, or am otherwiſe to be buſied in any godly exerciſe, my heart is rouing, and my affections wandring here and there, about the matters of the world: ſo that in theſe diuine imployments, it ſeemeth to me that I finde no contentment: but all the time is ſo long in my conceit which is to be beſtowed. Thus my ſpirits are quite dulled, and me thinkes I haue no life within me, when matters of religion, and the things

which conterne thy Kingdome are in hand. Often haue I heard of thy prouidence, and the promises which thou hast made, to withhold no good thing from those that feare thee: neither can I deny, but that I my selfe, of mine owne particular haue had great experience of thy goodnesse: but yet when I goe about to worke my heart to a dependance thereupon, and to a holy resting and relying vpon thee, oh what stubbornenesse doe I meete with, what infidelity, what woefull distrustfulnesse? What a combate haue I with my tumultuous thoughts, how doe they resist and gainsay, and euen smother and suppresse euery motion in me which tendeth to waiting vpon thee? What feares are by and by raised vp of future want, what

what perils am I taught to ask, and what plausible reasons doth my heart frame, by which to make it seeme vaine and idle, yea, and a ridiculous thing vnto mee, to trust to thy prouiding? Thus doe I nothing but euen vexe and teare my soule, beate my braines and spend my spirits, how to get that which I desire, and how to keepe and preserue that which I haue gotten. My very sleepe with these immoderate cares, is oft-times taken from me, and so doubtfull am I for the time to come, that I dare not vse that portion which I haue, for my present comfort. Euen the most behouefull expences to those of my family, to the poore that dwell about me, to the maintenance of the ministery, are a death vnto me. And albeit thou blessest my

basket and my store, and increase it in estate by continuall adding thereunto, yet still I seeme to heare within, the voyce of the horse-leeches Daughter, Give, Give; neither can I perswade my unsatiable heart to say, It is enough.

Now, Lord, I beseech thee, to be mercifull unto mee in this thing: Heale in me this dangerous and increasing sickenesse: Bridle these unruly and misguided passions: suppresse these tormenting and heart dividing cares: dissolve this glue by which my affections are so close fastned unto these earthly things. Open mine eyes, that I may plainely see the true nature of those things which I so much desire: how fickle they are and how uncertaine, what hinderance, yea, what

what enemies to the good and prosperity of my soule, what coulers of zeale, what clogges in the way that leadeth vnto life. Teach me then to say to my selfe O why doe I weary my selfe for that, which when I have, I cannot keepe, which sooner or latter I am sure I must forgoe, why doe I so love that which is so great an adversary to my soule which will choake good things in me, and make it a matter of so much the more difficulty for me to be saved. And to the end, the heat of my affections after this vaine trash, may be the sooner, and the more thoroughly allaid, make me feele the sweetnesse of the things which are above, enlighten mine vnderstanding, that I may know what the hope is of thy calling: and what the riches

of

of thy glorious inheritance is in the Saints, and what a surpassing exceeding eternall weight of glory it is, which should be shewed vnto vs: that the meditation thereof may make all things else euen to become as vile as dung before me. Worke my euill and vnbeléeuing heart to stedfast faith in thy promises, and to a firme perswasion of the certainty of that which thy Word hath testified, namely, that if I delight my selfe in thee, I shall be fed assuredly, and thou shalt giue mée my hearts desire. Oh, why should I doubt of this through vnbeléefe? why should I not be fully assured, that thou which hast promised, art able also to doe it? And that as a father hath compassion on his children, euen so hast thou also vpon them that feare thee? thou

thou kéepeſt their bones, & numbreſt their haires, thou obſerueſt their groanings, thou puttest their teares into a bottell: though a Mother ſhould forget the fruit of her wombe, yet thou canſt not forſake them, O thou the Father of Lights, from whom commeth euery perfect gift, make me to beléeue this, ſo ſhall my care hereafter be more for the light of thy countenance, for ioy in the Holy Ghoſt, and for peace in beléeuing, than for any of theſe fading cõmodities: So ſhall I be more ſtudious how to grow in grace, than to increaſe in wealth, more earneſt for ſpirituall bleſſings, than for outward things.

O then I beſéech thee, deny me not this requeſt, ſend me not away empty from thy Throne of grace: I aske not ſo importunately,

nately, in any opinion of mine owne deseruing, I renounce my selfe, I flye to thy promises, I looke for nothing but for thy words sake, for thy Name sake, for Christ Jesus sake, in whom thy Soule is pleased, to whom with thee and thine eternall Spirit, with the bowing of my heart, I yeeld all honor and glory world without end, Amen.

Against Hypocrisie.

I Remember, O LORD, the saying of thy Seruant David, touching the blessednesse of that manin whose Spirit there is no guile: and that also which thy Sonne my Sauiour spake, that the Hypocrites portion shall bee weeping and gnashing of teeth. In due regard whereof, O most gracious God, being in some mea-

measure pitty to my selfe of mine owne corruption, I am become an humble suter to thy Majestie, vtterly to purge mee from the sowre leauen of Hypocrisie.

A sinne I finde it to be which hangeth fast on, and which cleaueth so close, that it is a matter of no little difficulty to shake it off. When I examine my self touching it, I see plainely that I am not able to cleere my selfe thereof before thee. Many a time haue I in religious seruices, sought more to gaine an opinion of holinesse with men, than to approue the sincerity of my heart in thy sight: And full often haue I made a shew of zeale and feruency in things that concerne thy worship and glory, when my soule hath beene euen deaded in me, and without all life of affecti-

on

on thereunto: How haue I seem-
ed to others to heare with reue-
rent attention, and to pray with
no small measure of deuotion,
when my inward parts haue been
wandring, and my thoughts ei-
ther wholly strayed, or at least
farre from all serious thinking
vpon the present businesse.

How many duties of godlinesse
haue I vndertaken, more with a
desire to be seene of men, and to
bee well esteemed in the world,
than for any truth of loue to the
things themselues, or for any
strength of care to glorifie thee:
I am not able (O Lord) to lay
open to the full the hypocrisie of
my heart, and that whole body
of guile which lyeth lurking in
me. Euen now, me thinketh, I
faile, neither is this acknowledge-
ment which I make, so sincere,
and

and so free from fraud as it ought to be: neither doe I feele my selfe so deepely afflicted with my present euile, as I desire: Loth is my stout heart to yeeld so much to the accusing and debasing of it selfe. Faine would it shift off euen this vndeniable imputation, which I put vpon it. What hope then haue I (O thou the Father of all mercies) but in thee?

This taste of thy gentlenesse, who hast not giuen me ouer to mine owne hypocrisie, but hast made mee both to see it, and in some little measure also to lament it, hath emboldened me to cast my selfe downe here before thee.

Let it be thy pleasure, I beseech thee to create in me a new and an vpright Spirit, plucke vp euen all the very smallest sprigs of this poy-

poysoned roote of secret hypocrisie: make me to become a true Israelite, a perfect Nathaniel. Thou art the God of Truth, thou takest no delight in lying: O stir vp in me an vnfayned detestation of all doubting, and an earnest loue of inward sincerity.

Let me neuer forget, how vnpossible it is to blinde the eyes with outward shewes, or to delude thee with faire pretences: thou seest not as man seeth, for man looketh on the outward appearance, but thou beholdest the heart. Suffer me not to content my selfe with a profession of godlinesse, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthinesse: but circumcise my heart (I pray thee) and renue

it

it by thy purging Spirit, that what good thing soeuer I make shew of, the same my soule within may loue vnfaignedly: And that in all exercises of pietie, I may not onely draw nere vnto thee with my lips and eares and outward man: but aboue all with all the strength and power of my mind, desiring more to approue the singlenesse and sincerity of my heart vnto thee, who seest in secret, than to purchase an outward [illegible], who can see but the out-side alone, and may some be deceiued with shewes. This inward truth vouchsafe vnto me (O holy Father) not for my owne sake, but for his sake, who both is truth, and came also into the world to beare witnesse to the truth euen Iesus Christ thy Son and my gracious Sauior, Amen.

Against

Against back-sliding in Religion, and for increase of Faith.

O Eternall and Almighty GOD, thou hast in thy Word commanded, that wee should take heede of falling from thy grace, and thou hast there testified also, that the end of those which goe backe from their stedfastnesse, after they have once knowne and professed the way of righteousnesse, will be exceeding fearefull.

Bee mercifull therefore unto mée (O Lord) I most humbly pray thee concerning this; I finde in my selfe great weakenesse, no power have I of my selfe to persist in goodnesse.

Many meanes also doe these evill dayes afford, by which to

draw

draw me backward: corruption in opinion, wickednesse of example, all manner of reproach and scorne cast upon sincerity, subtill perswasions of politique and carnall friends.

By these and the like, me thinks I feele in my selfe a great slacking and an abatement of that zeale & care which I was wont to haue. I beginne to wauer in my Iudgement, and to grow doubtfull euen of those things which I sometimes embraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweet vnto me as they haue bin. A strange kinde of dulnesse creepeth vpon me, and I haue no such life and spirit in matters of Religion, as formerly I haue had: and to

what

what a woefull paſſe theſe things may come, though I haue much hope when I thinke vpon thy Mercy, yet well may I feare when I look vnto my ſelfe. Great is thy goodneſſe euen in this, I acknowledge, that thou makeſt my heart within me to ſmite mee for theſe things, and doeſt not ſuffer me to runne without ſtay, into that helliſh downefall, in which I ſhould be ſome plunged, if thou ſhouldeſt once forſake me. Goe on I beſeech thee, in thy goodnes towards me quicken vp my dull heart, encline my to much decayed and deaded affections, renkindle thoſe ſparkes which are euen vpon quenching, and like vtterly to goe out vnleſſe it ſhall pleaſe thee to reuiue them. Settle my iudgement, ſtabliſh my thoughts, make firme my conſcience:

science: Enable mée more and more to see the truth in matters of religion, and to discerne things that differ, giue me an exercised wit to know both good and euill.

And together with an increase of knowledge, giue mée also an increase of zeale, that I may grow in grace, and thriue in godlinesse, and goe from strength to strength, vntill I come to that measure to which thou hast appointed me to come in Christ Iesus.

Let me not in these halting and decaying times, be carried away with euery winde of Doctrine, through the craftinesse of those which lye in waite to deceiue. Suffer neither the cares of the World to choake thy graces in mée, nor vaine pleasures to insnare me, nor euill examples to mis-

mislead me, nor plausible perswasions to inchaunt me, nor the contempt of the times to discourage me, nor mine owne sloathfull and sluggish nature to make me grow weary of well-doing: but cause me so to be in love with heavenly things, that so I may never satisfie my selfe with any measure either of knowledge or of practice, but may rather still be ashamed of my selfe, that I make no better proceedings, and so may ever aime and strive unto more perfection.

To this end beget in me a holy care of using all good meanes, by which to be established in judgment, and more & more enkindled in affection: such as are the hearing and reading of thy blessed word, earnest praying, attentive busie meditation, carefull watching

ching ouer mine owne soule, marking & obseruing those who walk as becommeth the Gospell, following their faith, and imitating their holy & gracious conuersatiõ.

And when I lok vpon worldly men, such as minde onely earthly things, and behold how they trauaile to increase in wealth, and to adde more and more to their outward estate: & vpon godlesse persons, and see how they fall away more & more, waxing worse and worse, adding drunkennes vnto thirst; let euen this be a spur vnto me, to egg me onward in ỹ waies of godlines, that I may thinke it a shame for me, that carnall men should bee more in loue with the world, than I with heauen; and prophane ones more eager in the seruice of the diuell, than I in the aduancing and promoting of thy

Glory. As thy promises, O Lord, haue encouraged mee thus to pray, so let it be thy gracious pleasure to accept my suite: so that my soule praise thee, and my tongue exalt thy name with joyfull lips, and that in Jesus Christ, thy Son and my Saviour, Amen.

Against Hardnesse of heart.

WHen I recount with my selfe (O God of al grace) the sundry punishments wherewith thou hast in thy most blessed word threatned, to afflict the children of disobedience: among the all a hardned heart, a seared conscience, seemeth vnto me the most woefull. Surely, not all the plagues of Egypt, nor all the botches of Iob, are worthy therewith to be compared: who can tremble at thy Iudgements or

value

value thy mercies? who is able to profit by the vse of thy Word, or to reap any benefit by the exercises of thy seruice, if this fearfull crust be growne vpon his secret parts? Take away from a man a tender & an apprehensiue soule, a soft and a yeelding heart, wherin is he better than the Horse or the Mule, which haue no vnderstanding? Lamentable therefore is the state of these euill times, and miserable the condition of the greatest part now adayes, ouer whom this dreadful sickne hath spread it selfe so vniuersally: And wretched, O Lord, should I become, if thou shouldest leaue me to my selfe, and giue me ouer to this raging euill; weake I am in mine owne nature, and cannot withstand it: nay, my heart is in it selfe prone vnto it, and many

no small touches of it haue I often felt, & perceiued in mine owne soule; so that I cannot but euen quake, to thinke what a misery it were, if thou shouldest (as thou iustly mightest) suffer these beginnings of spirituall senslesnes to increase, & this course of inward hardnes in the extremity thereof to haue dominion ouer me. To thee, therfore, O heauenly father, who only doest know, and who alone canst supply thy children's wants, doe I lift vp my soule; to thee, in this needfull time doe I make my prayer. Thou art my strong rocke, to whom I may in Christ Iesus boldly resort: heare the voice of my petition, & be not deafe towards me: Preserue me by thy mighty power, as from all euils, so from this especially; put into my bowels a fleshly and melting

ting heart, giue me a tender and a feeling spirit. When I heare of the power of thy wrath, let it strike an awe into me: When thy great mercies, and the fulnes of thy grace are made mention of, stir me vp to affect them, to hunger after them, and euen to long to enioy them: When I commit any sin against thee, though it be neuer so small, let my conscience smite me, let it be a cause of sorrow and griefe vnto me: when I consider and behold the sins of the times, and see what swarmes of people will needs be damned, O let it make my soule to weepe in secret, and my spirit within me to be full of heauinesse.

When thy Word is preached, make it vnto me a word of power, that I may feele how it entreth through, euen to the diui-

ding of the ioynts and the marrow, and how it is a discerner of the thoughts and intents of the heart: and that so I may receiue it with all reuerence, and with meeknesse, and may perceiue my naturall stubbornesse to be more and more beaten downe and subdued by it. Suffer me not slightly to passe ouer any euidences either of thy Iustice or of thy grace, but grant me to endeauor to make vnto my selfe a holy vse of euery accident.

Let mee neuer stop my eares to the Word of holy aduice, nor harden my necke when I am reproued: rather let me desire to be admonished, knowing that if the righteous smite, it shall be a benefit vnto me: make me to feare and resist euen the beginnings of sin, remembring how suddenly a hard-

hardned heart will creep vpon me, if euill be wilfully giuen way to.

Euery small taste of grace, causes mee to make much of it, and labour to increase it: let me euen feare my selfe, lest I should be hardned through the deceitfulnesse of sinne, and still pray vnto thee, to be shielded and preserued from it. There is not so great an enemy to the soule, as is security, neither is a reprobate sense at any time so neare, as when it is least suspected, or least thought on: O then, I beseech thee, remoue far away from me this spirit of neglect, and grant that I may stand vpon a continuall watch, for the preuenting of this pleasing, but yet killing misery: and make me to grow more and more in the feeling and bewailing of mine owne corruptions, and

in the desire and taste and apprehension of thy heauenly mercies: and that in and for Christ Iesus sake, whose blood is the alone purger of the conscience, and the principall softner of the heart: to whom, O thou my soule, bee thou striue with thy selfe to giue praise and glory, now and for euer, Amen.

Against uncleane lusts, and for the suppressing of all vicious and unchaste affections.

MOst true, O Lord, doe I find that by continuall experience, which thy Lord hath sayd; namely, that the heart of man is wicked aboue all things, and that the imaginations thereof are onely euill: out of it doe proceed many defilements of the outward man. This haue I felt,

felt, and doe yet feele in many particulars, euen how the Law in my members, rebelling against the Law of the mind, leadeth me captiue vnto the law of sinne, so that I am both hindred from the good which I affect, and drawne euen headlong into that euill which I most abhorre? Neither haue I in any one thing more cause to acknowledge and to complaine of this, than in those inordinate and vnruly motions which are directly contrary to that Holinesse and honour, in which euery one of vs is bound by thy sacred Word to possesse his vessell. The lusts of concupiscence are exceeding violent, and doe euen consume and waste (within me like some raging fire) all Religious and holy motions.

Much adoe haue I to temper my selfe from actuall filthinesse: many a time hath the Diuell, who knoweth my weakenesse, and lyeth in waite to deuoure, much endangered me: Nay, O my most gracious GOD, had it not beene for thy restraining hand, doubtlesse this sinne, euen in the extremity thereof, had long since preuailed ouer me. It is thy great mercy, which hath kept me, when I haue bin almost foyled in the combate with this loathsome sin: And great cause I yet haue, to be iealous of my selfe, perceiuing such an army, and euen a very legion of vncleane desires to fight against my soule: But in thee is my hope, O thou most holy LORD, to thee doe I cry, and from thee doe I expect reliefe in this great necessity.

Worthie

Mortifie my flesh (I humbly pray thee) by thy mighty spirit, crucifie my lusts, suppresse my boyling and unruly motions, slacke and quench in me this unlawfull heate, sanctifie me throughout, that my whole spirit, soule, and body may bee kept blamelesse to the end. Plant in me a deepe detestation of this abominable euill: let mee euer remember that thou seest in secret, and that all things, though neuer so closely carried before men, are naked in thy sight; and that (according to thy Word) whoremongers and adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake forth vpon the Children of disobedience.

And whereas, O LORD, I haue sometimes in my priuate

thoughts

thoughts imboldened my selfe to this sinne, in hope of liberty and opportunity for Repentance after it, restraine in me this intolerable presumption, and cause me to know that the sinne of whoredome hath this speciall effect, even to take away the heart, and to lead a man on, who is once entangled, like an oxe that goeth to the slaughter, and as a fole to the stocks for correction; without any knowledge, or thought that hee is in danger. Make me also carefull and diligent, and constant in the use of all good meanes, for the preventing of this inticing wickednesse: let me be industrious and painefull in the place and calling wherein thou hast set me, idlenesse being such a breeder of uncleannesse.

Teach

Teach me to make a couenant with mine eyes, that lust may not creepe in by those windowes into my inner man: to be gracious in my speech, forbearing all filthy and wanton talke, sober in my attire, moderate in my diet, carefull to cut off all superfluous pamperings of the flesh, choice of my company, watchfull ouer mine owne heart, taking heede of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by Faith, remembring what an indignity it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me reuerend respect and a sober vse of the honourable estate of marriage, which thou hast ordained as a remedy against this

this shamelesse iniquity. And a-bove all, let my soule neuer cease to cry vnto thee, who art ready to be found, and who neuer deniest the suites of those who present their prayers vnto thee in the mediation of that vndefiled and spotlesse Lambe Christ Jesus, to whom with thee and thy al-sanctifying Spirit, bee glory and praise throughout all generations for euer, Amen.

Against maliciousnesse, hardnesse to be reconciled, and desire of revenge.

O Almighty Lord GOD, when I looke into thy word, I therein doe daily see it to be thy Will, that in as much as lieth in vs, we should haue peace with all men, and that vnity should be as deare vnto vs, and so precious

in

in our eyes, that we ought to seeke it, and to ensue it, and euen to vndergoe some hard conditions to obtaine it. But when I returne backe to the view and beholding of mine owne heart, I find there an absolute and a very stiffe resistance thereunto: I cannot perswade my selfe to passe by offences, or to breake off strife, or to be pacified towards those from whom I haue receiued wrong. The hope of reuenge is euen sweet vnto me, and it seemeth to me that I could be content to beare any charge, or to endure any paines for the working of my displeasure vpon my aduersaries. My very sleepe departeth from me, and I forget euen my profit and ease, while I am casting & studying with my selfe, how to reuenge. The of-

fers

ferns of peace are loathsome vnto me, neither am I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable and reuengefull disposition: albeit it is sometimes pleasing to me, so that I take thought, and plot how to accomplish it, yet when I call my selfe to account, I cannot approue it. Thus am I much distracted: Religion byddeth me to suppresse it, corruption eggeth me forward to aduance it. Howsoeuer as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: But when I againe consult with flesh and blood, me thinketh I see many reasons to maintaine it. One whyle I thinke, Oh how shall I answer the Lord, if I doe not forgiue?

give? Another while againe I imagine, How shal I live amongst men, if I shew my selfe so easie to put up wrongs? Let not the Sun goe downe upon thy wrath, saith the Spirit: Suffer not thy selfe to be abused, saith the flesh. Forgive, and thou shalt be forgiven, saith the Lord. Beare one wrong & be sure of many, saith ỹ world. Whither now shall I turne me, being thus tossed vpon the waues of such contradicting thoughts? where should I hope to finde saue, but with thee (O Lord) who art the God of peace, whose spirit is the Spirit of Peace? Doe thou, I beseech thee, determine this combate, giue victory to thy truth; And let the loue of peace bee strong, and preuaile against the desire of contention. Let me euer loue more what thou commandest,

mandest, than what mine owne corrupted heart affecteth: what my owne offences are against thee, than what the trespasses of others are against my selfe: what shall be acceptable in thy sight, than what shall vphold my supposed credit before men. Enable me to a serious meditation of the freedome of thy great Loue in Christ. We, O Lord, had offended thy Maiesty, & thou mightest haue gotten glory to thy selfe by our eternall condemnation: yet it pleaseth thee to offer thy grace vnto vs, and euen to seeke vs, and to beseech vs by thy Ministers to be reconciled, and to tarry and waite for our Repentance, and to beare with our stubbornesse, though we haue often, euen with scorne, reiected thy kindnesse.

Who am I then (O most gracious God) that I should bee so stiffe towards men, having found in thee towards mine owne soule such an vnspeakeable readinesse to forgiue? What be all the iniuries that man can doe to me, in respect of one of my smallest sins against thy equitie? Or how can I come vnto thee with a hope of mercy to mine owne soule, when I find such an implacable disposition in me towards my brother?

O then, I beseech thee, abate in me these swelling spirits, represse these motions and inclinations tending to reuenge, stay me from encroaching vpon thy office, to whom onely vengeance doth belong. Giue me a calme, a courteous and a gentle heart. Let the same minde be in me, which was in

in Christ, who when he was reuiled, reuiled not againe, but prayed for his persecutors, and layd downe his life for his enemies; So teach me, I pray thee, to beware of rendring euill for euill: make mee rather to take how to ouercome euill with goodnesse, knowing & perswading my selfe, that howsoeuer the World may thinke it basenesse for simplicity in mee, to bee thus easie to forgiue, & patient to endure, yet it shall be a pledge to my soule, that my sins are pardoned with thee, & that I am made like the Image of Christ.

And among other things, neuer let me forget how odious all my prayers and deuotion, of what kinde soeuer, will be in thy sight, so long as my heart is full of vnreconciled thoughts against my neighbours: that so, euen in loue

to my selfe, & in desire of my own good, I may put on the bowels of mercy, chusing rather to be a loser here among men, than to make my praiers loathsome vnto thee. Loke, O Lord, vpon the praiers of my lips, & fulfill, I beseech thee, the desire of my soule both in this, and all other needfull things, euen for his sake who gaue himselfe to be the propitiation for our sins, and to make peace betwixt thee and our soules, Iesus Christ thy Son, and my Sauior, Amen.

Against pride, and the affection of excesse and novelties in apparell.

INfinite, O Lord, are the beguiling enticements of this excessiue age, and many be the bewitchings of these wanton times. Diuers things are there very effectuall

feeruall and powerable to corrupt: but hardit is to find whom to follow, or in whose steps to tread for ones better furtherance vnto godlinesse. Among other the farre-spreading euils of these fatall dayes, oh how intollerable is the pride and vanity of al estates. How excessiue and how toyish are the habit and the apparell of the greatest part? who keepeth himselfe within the lists of his ability, or within the limits of his calling? How are our men, as it were, transformed into women, by their lasciuious and effeminate attire? and how be our women quite degenerate from their sex, and from the modesty thereof, by their mannish complements? This thou seest, Dauid, and forbearest, not because thou art slacke, but because thou art patient.

Doubt-

Doubtles, thy soule shal in time be auenged on this sin, and thou wilt punish it, euen as of old thou didst the pride of Sodom, and the hautines & vanity of Jerusalem. How much then the more wofull is my case, and the more abominable my sin, who knowing the loathsomnes of this foule disease, do yet ioine with the times therein, and run into the same excesse that others do? O Lord, how apt am I to fashion my selfe to the cõmon course? How easily am I ouer-carried with this humour of new-fangleneſſe? How much haue I wasted vpon the superfluous decking of this earthly tabernacle, by which ỹ bowels of many of thy poore distressed Saints might haue bin greatly cõforted? How many good houres haue I spent in trimming this outward

sheath,

theath, which might haue bene much better bestowed vpon the ordering and beautifying of my soule? How often haue I bene more busied, how to set out my selfe before men, than how to become gracious before thee? O Lord if y shouldest be strait to marke and to punish these things, what am I that I should endure it?

Blessed be thy Name, who hast dealt thus mercifully with me, as not to giue me ouer to this vanity, or leaue me to the practice of it without remorse. I beseech thee humble mee with beholding it, make my hart mourn within me that being a professor of godlines I should yet liue and take delight in such a grosse enormity: Make me to vow against it, & to cast it from me euen with indignation as a menstruous cloth: stirre me vp

vp more to seeke the decking of my inner man with grace, than the pranking of my body with gay attire: enclina my heart to loke rather after the robe of righteousnesse, than the garments of excesse, for the cloake of zeale, the girole of verity, the shoes of the preparation of the Gospell of peace, and that holy instruction which shalbe a comely ornament to my head, and a chaine to my necke, than these painted trinkets which shall perish with their vse, and are nothing but the badges of pride, and badges of lust, and the cheartiers of idlenesse. Make me to remember, that the shame of sinne did first beget necessitie of clothes, and that therfore apparell should rather bee a matter of humiliation, than an occasion of pride.

Draw my eyes from loking vpon my selfe, to the serious beholding of others wants, and let it be my practise to cloth the naked, and to giue their loynes occasion to bielle me, because they haue béen warmed by my charity.

Let mee euer not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober carriage, following their grauity, and framing my selfe to their example.

Cause mée to thinke often vpon my naked entrie into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bed in the darke, vpon my naked standing before the Tribunall Seate of Christ, that so my minde may more and

more

more bee estranged from these outward garnishings, and may chiefly seeke for that white rayment, ỳ innocency of thy Son, by which the filthy nakednes of my soule may be couered, and I presented without spot before thee.

O lift vp my soule to affect this happinesse, and that for his onely sake, who being the brightnesse of thy glory, was yet pleased to become without beauty, & to hang naked on the crosse, to the end that he might hide our sins from thy sight, euen Iesus Christ, Amen.

A Prayer for Humiliation and sorrow, after some speciall sinne committed.

O My God, I am ashamed and confounded to lift vp mine eies vnto thee: mine iniquities are increased ouer my head,

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O My God, I am ashamed and confounded to lift vp mine eies vnto thee: mine iniquities are increased ouer my head,

and my treſpalles are growne vp into the Heauens. I muſt needs wonder at thy great forbearance, that I am not euen ſwallowed vp, or ſwept away with ſome extraordinary Iudgement.

And now, O Lord, eſpecially, hauing ſo groſſly ſinned againſt thee, and done ſo great an euill in thy ſight: How haue I, vile wretch that I am, wounded mine owne conſcience? How haue I layd my ſelfe open to the malice and mischiefe of the deuill? What a diſgrace and ſlander haue I brought vpō my profeſſion? what an offence and ſcandall haue I giuen vnto others? what a toy will this be to the wicked, that they haue now by me gotten ſomething to ſpeak euill of? But (aboue all O Lord) how haue I diſhonoured thee, whoſe fa-

uours

nours haue beene so many, and so continuall towards mée: I know not with what names and termes to set out my sinne, sufficient to expresse the heinous and hideous nature thereof. When I think vpon thy patience, vpon the meanes of grace which thou hast afforded mée, vpon the light of knowledge which thou hast giuen mée, vpon the good motions (as it were so many gracious admonitions) which thou hast from time to time stirred vp in mée; vpon the profession which I make, vpon the sundry promises and vowes of better obedience with which I haue tyed my selfe vnto thy Maiesty; vpon the diuers admonitions which (by thy Prouidence I know) haue beene vsed to mée by thy seruants, purposely to preuent

and to stop this euill in mee: mée thinketh I may call it rebellion, (which is as the sin of witchcraft) or presumption in the highest degrée. And yet (Lord) I féele such a benummednesse to crépe vpon mée, such a hardned crust to grow vpon my secret parts, that albeit I sée my sinne, and know it be exceeding great, neuertheless, I cannot so bemoane it, so lament it, so grieue for it, so detest and abhorre it as I should.

Smite (O gracious God) smite, I beseech thee, my flinty heart, make it euen to melt within mée at the sight of mine owne transgressions: Settle in it that godly sorrow which causeth Repentance vnto saluation. Humble my soule vnder thy mighty hand, and suffer me not to freeze in

in the dregs of mine owne corruption.

Make mine head full of water, and mine eyes a Fountaine of teares, which may run downe like a Riuer, day and night: O let me take no rest, nor suffer the apple of mine eye to cease: cause mée to powre out my heart like water before thy face, that I may by all meanes testifie the vnfained griefe of my soule, that I haue so displeased thee. And grant (O Lord) that I may not sorrow so much because of Hell and condemnation, which I haue made to bee due vnto mée: but that my chiefe vexation may bée to thinke how I haue abused thy mercy, and requited thy exceeding loue with so foule a trespasse. Withall (O most gracious Father) seeing there is mercy with

thee, and that thou hast no desire that the wicked should dye; giue me leaue to become a suitor vnto thy grace, not in mine owne name (for what am I that I should preasse into thy presence?) but in the name of thy dearest Son, the alone Mediatour, and the onely peace-maker of thy chosen. I most humbly beseech thee for his sake to haue mercy on me. O Lord, a plaister of his bloud shall be a most soueraigne medicine, to cure my running and festered sore. His stripes and wounds are of an healing nature: no soape nor nitre of mine owne tempering can purge away my filthinesse: onely his Bloud hath that scowring force, that it can make scarlet and crimson sins as white as wooll. O then I pray thee, wash mee throughly from

mine

thine iniquity, and according to the multitude of thy compassions, cleanse me from my sin.

Turne thy face from me, and from my hatefull and enormous courses, and looke vpon the perfect and vnspotted righteousnesse of thy Sonne. Supply my emptinesse, out of his infinite fulnes, the depth whereof cannot be fathomed, nor the roote thereof consumed. Couer my vncleannesse with the robe of thy holinesse, euen with the garment of saluation, with which thou deckest and tirest thine Elect. And albeit I am of all others which either haue beene, are, or shall bee, the most vnworthy: yet vouchsafe to certifie my soule of thy grace and fauour by the secret teaching of thy holy Spirit, make mee to feele inwardly the ioy of thy sal-

uation. Restore to me that sweet taste of thy Loue which I was wont to haue, and which I now haue robbed my selfe of by this my disobedience towards thée.

Let this my apprehension of my sinne bée tempered with a comfortable application of thy mercy, that I may hold an euen course betwixt seareless security and faithlesse despaire: beholding at once, both my vileness to humble me, and the riches of thy grace to reuiue me.

And, as an euidence of thy Loue in this behalfe, strengthen mée by thy grace, to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in me all pride of heart, and may make mée to abase my selfe, and to become euen vile in mine owne sight.

Grant

Grant me to bee hereupon more watchfull ouer my course, the more diligent to auoid all inducements & inticements vnto these or the like euils, the more apt to be taught, the more willing to be admonished, the more forward to beg thy assistance, and the more charitably compassionate towards others, rather pitying and bemoaning and praying for, than censuring their infirmities.

And Lord suffer me not, I beseech thee, to satisfie my selfe with this, that I haue once made some shew of humiliation and sorrow for my sins, but grant I may increase in the performance of these duties, and may every day run and inlarge my repentance for particular slips, growing still into a deeper detestation of my sins, and desiring with more and

more

more earnestnesse, and striuing to be renewed in the spirit of my mind: that so being cleansed from all filthinesse both of the flesh and spirit, I may grow vp vnto full holinesse in thy feare, through Christ Iesus, in whose name only I commend vnto thee my requests, and for whose sake thou hast promised to deny nothing to thy Seruants. So be it.

A Prayer in respect of Death, needfull at all times, but especially in sickenesse.

O God, the God of the spirits of all flesh, and which hast the keyes of hell and of death: thou hast prepared them both, and thou rulest them both at thine owne pleasure: I beseech thee, be mercifull to a poore trembling and weake-hearted sinner, and vouch-

vouchsafe to preserue mée from the horror and extremity of dread into which I am euen now ready to fall.

When I consider (O Lord) how that I dwell in a house of clay, my foundation being in the dust, and that I must ere long make my bed in the darke, saying to corruption Thou art my Father, and to the wormе, Thou art my Mother, and my Sister: O how my bellie trembleth, and what a kinde of rottennes commeth into my bones: my spirit seeming to faile mee, and my heart within me being filled with dismaynesse. Especially when I thinke vpon the Iudgement that commeth after it, and the straitnesse of that account which I am instantly to be called to, and vpon those euerlasting

Chaines

Chaines vnder darkenesse, in which the wicked are reserued vnto the last sessions, I am then euen so ouerwhelmed with amazednesse, that I seeme to my selfe for the present, not to know where to finde my true refreshing. I am told by thy blessed and not deceiuing word, that the sting of death is mine owne sinnes, and with it I daily feele my selfe goared and galled, and wounded so exceedingly, that (me thinketh) to me (poore wretch) there can be no hope of recouery; but death must néedes be as a passage to leade me into the bottomlesse prison of Hell.

Raise vp (O Lord) I beseech thee, these my sad and vnquiet thoughts, teach me how to ouercome these discouraging & killing perplexities, that death may not bee

be vnto mee as a King of feare, nor I as one of the wicked, whose hope doth perish with their breath and the Candle of whose comfort is put out, when thou art pleased to take away their soule. Reuiue my memory, that I may call to mind, & comfortably ponder those things which thy sacred Word hath taught me: namely, how the nature of death is cleane altered to thy seruants, the sting is plucked out, and it selfe is swallowed vp in the victory. To them the cõming thereof shall be a time of discharge, they shall by it be freed from sicknesses of body, from anguishes of spirit, from all possibility of sinning against their GOD, from the tedious and discontenting society of the vngodly; their flesh shall rest in hope, their graues shall bee vn-

vnto them as beds of ease, being sweetned and seasoned by the buriall of their Sauiour: the Angels shall giue attendance vpon their soules, to conuey them into Abrahams bosome to the fellowship of beleeuers, to the spirits of iust and perfect men: so shall they be with Christ, w̄ is best of all.

This O Lord is the happinesse which commeth by death vnto thy chosen: O what are all the most tormenting sicknesses, the bitter pangs and sorrowes of the graue, vnto such a glorious exchange? Who would feare corruption, for a neuer fading Crowne of Righteousnesse? What is a momentany yeelding of the body to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the

the time appointed, these vile bodies shall by the mighty working of thy beloued Son, be fashioned like vnto his own glorious body, and so both bodies & soules be for euer with him in his kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse proceeding from the guilt of sinne, may be turned into a chearefull expectation, and euen a longing for the day of my dissolution.

And lest I should beguile my owne Soule in laying claime to that Spirituall refreshing which belongs not to me, make me to labour for those assured euidences, and vndeceiuing fore-runners of a happy departure.

I know, O Lord, that if I liue here without conscience, I shall sure-

surely die without comfort. Holinesse here is the way and path to future happinesse: I must seeke to glorifie thee, if I desire to be glorified with thee. I must fight the good fight against Satan, against the world, against mine owne corruption, I must faithfully fulfill my course, and performe the service to which thou hast appointed me: I must know thy truth, and keepe the faith in soundnes and sincerity to the end: otherwise it will be in vaine to expect a Crowne of righteousnesse.

I must come to the first Resurrection, or else I shall neuer escape the second death. Grant me therefore grace (I humbly pray thee) to serue thee in holinesse and righteousnesse all my dayes, and to endeauour alwayes to haue a

cleere

clere conscience towards thee, and towards all men: Kill my corruption in me, that I may be euen dead to sinne, but alive to thee in Iesus Christ.

And because, if I liue after the flesh, taking thought for it to fulfill it, I shall dye: therefore I beseech thee, to mortifie the deedes of the body by thy Spirit, that so I may haue my fruit in holinesse, and my end eternall life.

Teach me often to number my dayes, and to consider the vncertaine certainty of my end, that I may dye euen euery day, still looking, and still preparing for my change, and making account that each day may bee the day of my dissolution.

Strengthen also my weake and faint faith, make me strong in thee, & in the power of thy might: seale

seale me with the holy Spirit of promise, as with the earnest of my heauenly inheritance: That so no anguish of sickenesse may discourage me, no pang of death dismay me: no assault of Satan ouercome me: but that come death when it will, or in what manner it shal please thee, I may boldly (through Christ) commit my soule to thee, as vnto a faithfull Creatour. Grant me this comfortable blessing for his sake, who died to free me from death, and from him that had the power of death, euen for Christ Iesus sake, Amen.

A Prayer more especially fitted to the state and occasions of a sicke person.

O Most mercifull and gracious GOD, thou whose pro-

prouidence reacheth into the moſt with-drawne and ſolitary places, and which cauſeſt the beames of thy fauour to ſhine euen vpon chiefe ſinners, vouchſafe to call thy compaſſionate eie vpon thine afflicted creature, whom thou haſt layd vpon his bed of ſickneſſe.

Juſt (O Lord) it is with thee thus to chaſten mée: May, if thou ſhouldeſt cruſh my body, into many péeces, and ſuddainely plunge me into Hell, it were no more than my due deſert. What a ſtained ſinner am I by nature, ſtript of goodneſſe, and reſte to be wrought vnto any, euen the vileſt euill:

What a world of treſpaſſes haue beene ſince committed by mee, notwithſtanding the greatneſſe of thy patience, and

the

the varietie of good meanes which thou hast vsed both to informe and guide me vnto godlinesse: I will not therefore (Lord) I dare not, I cannot plead against thée: It is my duty rather to magnifie thy Mercy, who art pleased so mildely and so fatherly to correct mee, it being frée to thy Iustice, to cut me off as an eare of Corne, and to giue me ouer to the Prince of darknesse, and to leaue me for euer to that woefull Kingdome of eternall misery.

Unworthy I am (I most willingly confesse) because of my former slacknes and coldnesse in this duty of calling vpon thy Name, to haue any small accesse vnto thy presence: yet séeing thou art wont euer more to respect the truth of thine owne promise, than the desert of those which

which pray vnto thee: therefore I beſeech thee which art pleaſed to call thy ſelfe, The hearer of Prayers, to hearken vnto the hartie and vnfaigned deſire of my ſoule. Sanctifie vnto me, O Lord this preſent ſickneſſe, let it be as thy ſchole, in which I may truely learne to know my ſelfe more effectually than heretofore.

Make me to conſider ſeriouſly that all paine and griefe is but the fruit of ſinne, and that as all ſickneſſe naturally makes way for death, ſo death (in it ſelfe) is the fore-runner of eternall condemnation. Bleſſe this thought and this meditation ſo vnto me, that I may make it my firſt care now in this viſitation to ſeeke peace and aſſurance of reconcilement with thy Maieſty. To this end giue me a deepe touch, and a

ſenſible

sensible understanding of my sinnes by-past, take from me all guile of spirit, all disposition to flatter or sooth up my selfe, or to lessen either the number or quality of mine iniquities: Cause me euen to breake and plough up my heart, to search & try my wayes: that so out of the abundance of my feeling, I may powre out a most plentifull and sincere confession before thee. Let me remember it to be in vaine, to seeke to hide that from thee, which thou (before whom all things are naked and open) doest know more fully and directly than my selfe: and that the discouery and laying open of my sinnes, is the next way to finde thy mercy in forgiuing them.

And adde withall that strength vnto my scant and smoaking faith

faith, that I may amidſt the ſight of mine owne tranſgreſſions, lay hold vpon the mercy and fulneſſe of my Sauiour. Make me heartily to diſclaime all hope of helpe by my ſelfe, or any other creature in Heauen or Earth whomſoeuer, and to caſt all my burden vpon him, who by himſelfe hath purged ſinne, and whoſe death is an abſolute and an all ſufficient ſacrifice for the guilt of all beleeuers. Oh that I may feele my ſelfe knit and vnited vnto him: So ſhall I, in and by him, be preſented blameleſſe to thy Maieſty.

And becauſe (O Lord) I am full of imperfections, and there is in my nature much weakneſſe and a great deale of frowardnes, and readines to repine and rebell againſt thy ordinance; therefore

furnish mée with necessary graces, & with all such gifts as thou knowest to be fit, for my present case: Endue me with patience, to beare whatsoeuer it shall bée thy pleasure to lay vpon me, and meekely to submit my selfe to thy most wise appointments: Assure me, that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more than thou shalt giue me strength and power to endure. Let me not desire life otherwise than for the further aduancement of thy glory. Subdue in me all loue and liking of this present World, grant that the hope of the glory which shall be shewed hereafter, may bée so strong within me, that all things may seeme vile vnto me in comparison thereof. Make me com-

for-

ſortably capable of the aduice and counſell of my Chriſtian friends, which in their loue ſhall goe about to refreſh my ſoule.

Make me able alſo to ſpeake profitably and for good to thoſe that belong vnto me. Put vpon mee, and in me, charitable affections and thoughts, to, and concerning others, being ready to ſatisfie where I haue failed, and to remit, euen where I haue receiued the greateſt wrong.

Prepare mee to my laſt conflict, and ſtrengthen me againſt Satans aſſaults, that in deſpight of his malice, yet I may ſtill hold mee faſt by thee, and reſolue, though thou ſlay mee, yet to truſt vpon thee.

And becauſe (ſuch is thy great goodneſſe to vs thy poore Creatures) ſickneſſe doth not alwaies

exercise this full strength vpon our bodies: therefore giue mée (I beséech thee) that wisedome to make vse of euery breathing, and of euery little time of ease which thou doest affoord mée, that in it I may gather strength against the times of greater anguish.

Bring still into my mind, those things which I haue from time to time learned by thy word, that thereby I may bée quickned and finde comfort in my greatest néede. And alwayes (O Lord) as the time of departure shall approach, so let my soule draw nearer vnto thee, my heart powerfully crying, when sickenesse shall take away the vse of my tongue, Into thy hands I commend my spirit: Come Lord Jesus, come quickly. And when death

death hath parted my soule from my body, let thy Angels (which doe alwayes by thy appointment pitch their tents about thy seruants) conuey it into that place of rest, which the Blood of thy Son hath prouided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, bee praise and thanksgiuing now and euermore Amen.

At the very point of death,

O Lord God of my saluation, who hast thy dwelling on high, and yet abasest thy selfe to behold the things in Heauen and Earth, vouchsafe (I most humbly pray thee) to take notice of the sighes and groanes of thy poore vnworthy seruant. The snares of death haue compassed

me, and the griefes of the graue haue caught me. I am weakned and sore broken, mine eyes are sorrowfull through mine affliction, my bones are vexed, my heart panteth, my strength faileth me, and is dryed vp like a potsheard, my tongue cleaueth to my iawes, thine arrowes haue light vpon me, and haue euen drunke vp my spirit. I am brought to the gates of the pit, and to the dust of death: I see that mine habitation is departing, and is in remouing from mee like a shepheards Tent. Thou art euer ready to cut off my life like a Weauer. The pangs which are vpon mee are vnspeakable: If my strength were the strength of stones, or my flesh of brasse, I could not continue to endure them.

Before thee therefore, O thou

most

moſt gracious Father, doe I powre out my whole deſire: to thee doe I declare my paine: forſake me not, Lord, be not thou farre from mee, my GOD, my hope is euen in thee. Thou makeſt the wound and bindeſt it vp: thou ſmiteſt, and thy hands make whole: thou bringeſt downe to the graue, and thou raiſeſt vp.

Oh ponder my words, and looke vpon the ſorrowfull ſighings of mine afflicted Soule: Powre the oyle of gladnes into my bruiſed Spirit: as the ſtrength of my body doth decreaſe, ſo make the feeling of thy loue in Chriſt Jeſus to increaſe: Aſſure my ſoule that thou haſt caſt all my ſinnes behinde thy backe, and that there is a firme and vnalterable peace made betwixt thee and me by thy

deare Sonne, who is the Prince of Peace. Let thy Spirit witnesse to my spirit, that the sting of death is pulled out, and the head of him who had the power of death, that is the diuell, so bruised, that neither of these shal bring any the least annoyance to my Soule: that I may, in a kind of holy manner, triumph ouer them both, and say, O Death where is thy sting? Oh Grave, Oh hell, where is thy victory?

Rebuke Satan, I beseech thee, that hée may not interrupt my comfort, nor steale from me those gracious pledges of thy Loue which thou hast giuen me. Cleare the eyes of my faith, that I may euen see (with Steven) the Heauens open, and the Sonne of man standing at thy right hand, ready to receiue me. Giue me that inward

ward ioy in the holy Ghoſt, and that comfortable taſt of the powers of the World to come, that I may euen forget my preſent anguiſh, & may quietly endure all, for that infinite happines which is ſet before mée. Let me euen long for my appointed time, as the ſeruant longeth for the ſhadow, and as the hireling looketh for the end of his worke: Let this life be vile before me in comparſon of eternall life. And although the ſociety of my friends hath béen, & yet is ſwéet vnto me, yet ſo fire my heart, I pray thee, vpon the fellowſhip of the ſpirits of iuſt and perfect men which are in Heauen, that my whole deſire may be towards it. And when theſe increaſing throwes and pangs, theſe faint and conſuming fits which are now come vpon

mee, shall haue enfeebled my tongue, and depriued me of speech yet then let my Spirit within me make request for me, with sighes and groanes, which cannot be expressed, euer crying, Lord Jesus receiue my soule, O Lord receiue my Spirit: And so (Lord) let death be to me, euen as the Angell was to Peter, a guide to leade mee out of prison, a messenger sent from thee to conuey mee from this vale of teares, into eternall blisse: and that for his sake, who hath sweetned the graue with his owne body, and destroyed death, by subiecting himselfe vnto mortality, and now sitteth at the right hand of thy throne, euen Jesus Christ, the very anchor of my soule, and the foundation and staffe of my hope, Amen.

A di-

A direction for those who desire to performe the Christian duty of Prayer, on the behalfe of a sicke friend, or neighbour whom they come to visit.

WEe are vnworthy (O Lord) to speake vnto thy Majesty, either for our selues or others; yet this duty lying vpon vs by command, and hauing a promise annexed thereunto, wee are bold in Jesus Christ to commend vnto thee the weake estate of this thy seruant.

All sicknesse is from thee, and to thee belong the issues of death. Thou killest, and thou makest aliue: thou bringest downe to the graue, and thou raisest vp: to whom shall wee goe in this and other our necessities, but onely vnto

vnto thee: We could wish (O gracious God) the continuance of his Christian fellowship, the lengthening and enlarging of his dayes; but we willingly submit our wills to thy determining: Thou, Lord, knowest what is best, and thereunto make vs, we beseech thee, willingly and readily to subscribe, and to desire both his life and our owne, onely so farre forth as may be for his and our further good in the more diligent and zealous aduancement of thy glory. Frame him also, we pray thee, vnto the like yeelding, and so blesse vnto him this visitation, that by it he may bee more and more humbled in the sight of his owne sinne, and may increase withall in an vnfained and longing desire after Christ.

Enlighten his eyes that hee may

may know what is the hope of his calling, and what is the exceeding greatnesse of thy mercy and power towards all beleeuers. Strengthen his faith, that he may with it (vtterly renouncing himselfe) lay fast hold vpon the merits of our onely Sauiour.

Protect him against Satan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue from him a dull spirit, and all secure and hardned thoughts, all worldly desires, all lingring after the deceiuing sweetnesse of these earthly things. Giue him patience to beare, and constancy to endure whatsoeuer it shall be thy pleasure to inflict. Vouchsafe him comfort in conscience, ioy in the spirit, peace in beleeuing, together with a setled and wel-grounded expecta-

pectation of eternall life and salvation by thy Son.

Grant to vs tender and feeling hearts, that both his sorrowes, and the griefes of other of thy seruants may be apprehended by vs, as if they were our owne; Let thy Word of grace be in our lippes, that we may be able to speake holily, soundly and chearfully to the comfort of his soule.

Teach vs in him, and in this house of mourning, to see the end of vs all, to lay it to our hearts, that so we may labour to be prepared for our last departure. All these graces, both for him and for ourselues, we beg in all humility at thy mercifull hands, in the name and worthinesse of thy beloued Son, calling further on thee, as he hath taught vs in his Word: Our Father, &c.

A Thanksgiving for a ſicke man, if God be pleaſed to ſend recovery.

SUffer me not, O Lord, to bee in the number of thoſe, who are forward to aske in the time of neede, but careleſſe to ſhew themſelues thankfull when mercy is beſtowed. Make me as deſirous to come vnto thee with the ſacrifice of praiſe, as I was ready to beg eaſe and refreſhing in the day of my great neceſſity.

Thou haſt chaſtened mee, (O gracious GOD) and corrected me, but thou haſt not giuen me ouer vnto death. I looked to haue been cleane depriued of the reſidue of my yeeres, and thought I ſhould haue ſeene man no more among the inhabitants of the World: but it was thy pleaſure

to

to deliuer my soule from the pit of corruption. Oh what shall I render vnto thee for this and all other thy benefits towards mee? Oh how and by what meanes shall I shew my selfe thankefull to thy Maiesty?

I haue nothing (O Lord) to render thee but the calues of my lips: accept my seruice (I beseech thee) in Iesus Christ: and let not the memory of this thy kindnesse dye within me; but grant that I may often recount thy mercy, working therewith vpon mine owne heart, and applying it as an effectuall motiue to obedience. Make me euer mindfull of the vowes and promises which I made in my sickness to serue thee more faithfully than heretofore, that I may make conscience to performe them: knowing that thou

thou delighteſt not in fooles: and that by my neglect here in, I ſhal lay my ſelfe open vnto a greater iudgement. Teach me alſo to remember this, that albeit thou haſt now giuen mee ſome little reſpit, yet I muſt not deceiue my ſelfe in putting farre off the day of my death, but that I ought rather to vſe my health and ſtrength to the better fitting, and more effectuall preparing of my ſelfe thereunto. Together with the increaſe of bodily and outward ſtrength, increaſe in me ſtrength of care to walke with thee, and to approue my ſelfe vnto thee in all holy conuerſation and godlineſſe, being more zealous in Religion, more watchfull ouer my wayes, more earneſt in Prayer, more feruent in Spirit, more careſull to profit by thy Word, more faith-

faithfull in my place and calling than heretofore, alwayes loking for the blessed hope and appearing of Jesus Christ my Saviour: to whom with thee & the holy Ghost, let my heart feelingly and effectually giue all honour, praise, might, maiesty & dominion, both now and for euer, Amen.

A Prayer for a woman in time of her travell.

O Lord, I now finde by experience the truth and certainty of thy word, and the smart of the punishment which thou laidst vpon me, being in the loines of my Grandmother Eve, for my disobedience towards thee: Thou hast greatly increased the sorrowes of our Sex, and our bearing of our children is full of pain. Teach me by this to see the desert

of

of sin, and to grow into the hatred of that which hath brought into the world such store of misery.

Giue me true repentance and pardon for my sinnes past, that they may not stand at this time, and in this my néed betwixt me and thy mercy. Giue me a comfortable feéling of thy Loue in Christ, which may sweéten all other pangs though neuer so violent or extreme: make me still to lift vp my Soule vnto thée in the greatest anguish, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuery: strengthen my weake body to the bearing of what sorrow soeuer, by which it shal séeme good vnto thee to make triall of me.

Make me to remember, that howsoeuer it be with me, yet I

am alwayes in thy hand whose mercies fatle not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruit of my wombe, make me with a thankfull heart to consecrate both it and the residue of my life to thy seruice, through Jesus Christ my Sauiour and Redæmer, Amen.

A thanksgiving after delivery.

BLessed be thy great Name, O my most deare and louing Father, for thy great mercy to me most weak & sinfull woman. Thou hast shewed thy power in my frailty, and thy louing kindnesse hath preuailed against my vnworthinesse. Thou mightest for my sinnes haue left me to perish in my great extremity, but thou hast compassed mee about with

with ioyfull deliuerance. Maruellous (O Lord) are thy works, infinite are thy mercies, and my Soule by present experience knoweth it well. O my soule, praise thou the Lord, and all that is within mee praise his holy Name. My soule praise thou the Lord, and forget not all his benefits: hee hath heard thy praiers, he hath looked vpon thy sorrow, he hath forgiuen thine iniquities, he hath healed thine infirmities, he hath redeemed thy life from the graue, he hath euen crowned thee with compassions.

O giue me, I beseech thee, a thankefull heart, not onely now, while the memory and sense of thy fauour is fresh before me; but continually, euen so long as I haue my being.

Grant that I may learne by this

this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken me vp to all holy duties, that my thankfulnesse may appeare in my pure and Christian carriage.

Make me a kinde and carefull Mother, willing to vndergoe the paines and trouble of education: Let no niceneſſe or curioſity hinder mee from thoſe ſeruices to which both nature and Religion haue appointed me. Let me alſo be carefull hereafter, when time ſhall require, to ſeaſon that which thou haſt giuen mee, with the knowledge of thee, and of thy Sonne: that my deſire may manifeſtly appeare to bee ſet for the increaſing of thy Kingdome. Vouchſafe ſo to order my affections, and to bring them into obedience vnder thee, that if it ſhould

be

bée thy pleasure either now or hereafter to take this infant from mée, I may patiently submit my selfe to thy appointment.

And now, O good God, perfect in mée that strength which thou hast begunne, make me to grow in care to serue thee faithfully, both in the duties of piety, and in other businesses of my place and calling: that I may be a comfort to my husband, an example to my neighbours, a grace to my profession, and a meanes of glory to thy Name, through Iesus Christ my Lord and Sauiour, Amen.

A prayer for those which are imploied in the assistance and helpe of a travelling woman.

IT is not our diligence (Oh Lord) or paines which can doe any

any thing without thy blessing, and our sinnes are sufficient to bring thy curse vpon whatsoeuer we vndertake.

Be pleased we pray thee, to be reconciled to vs, in the blood of thy Sonne: Make vs to remember that wee are here in thy presence, and that all our thoughts, words and actions are open to thy sight: prosper the businesse for which we are come together, put farre from vs all superstitious conceits, and idle fancies, and teach vs to seeke helpe only from thy grace.

Enable vs to speake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maiesty, and may bee a meanes vnder thee of her true refreshing in her sharpest fits. Furnish vs with skill, and her

her with ſtrength patiently to waite the appointed time of her deliuerance: and knit all our hearts vnto thee, that wee may feare thy Name, noting and obſeruing thy mercy and power of all thy worke, and ſtudying to giue thee praiſe and glory for the ſame through Jeſus our onely Lord and Sauiour, Amen.

A Thankſgiving after, when God hath bleſſed their paines in the VVomans delivery.

O Lord, we haue ſéene by thy goodnes, & haue receiued an apparant token of thy readineſſe to heare the praiers of thoſe which call vpon thee, & to ſuccour thoſe which fly vnto thée for thy helpe.

Thou haſt giuen eaſe and deliuerance to the woman, light and life to the infant, ioy and gladnes

to vs all. The glory and praise is thine alone: Fill our hearts with thankefulnesse, and make vs thankefull both now and hereafter to prouoke, and stirre vp one another thereunto. And let not our thankfulnesse stand in words onely, or outward shewes, but cause it to appeare in our whole course, that the obedience, the sobriety, the modestie, the vertue of our liues, may witnes the thankfull feeling in our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her Babe, continue and increase their strength, so as may serue best for thy glory. And as thou hast added one vnto the number of man-kinde, shewing thy wonderfull wisedome and power, both in the framing of him in the wombe, and in bringing him forth into this light

light, so in thy time adde him also to thy Church, and beget him againe vnto a liuely hope, by the immortall seede of thy holy Word, deliuering him from the power of darknesse (in which by nature we are all) into the glorious liberty of thy chosen.

And if it shall so seeme good to thee, to lay any further triall either of sicknes or death vpon this thy seruant, or vpō the fruit of her wombe, prepare vs all to a patient and quiet bearing of thy hand, and to a contented and comfortable resting vpon thy gracious prouidence; assuring our selues, that all things shall turne to the good and benefit of thy chosen. Heare vs, O Lord, and accept vs, and forgiuing the weaknes of our prayers, grant vs all needfull graces out of the rich storehouse

of thy bottomlesse bounty, and that for Jesus Christ our gracious Redæmer, Amen.

A prayer for a Souldier fighting for his Country, or the confederates thereof.

O Lord, it is thy glory to be called, The Lord of Hosts: and it is thou alone, from whom when men haue made their most politicke and puissant preparations, the victory must be looked for: Draw my heart, I beseech thee, from all relying vpon my owne valor, or vpon the strength of the battaile in which I stand: and teach me to looke vpward, and to waite and trust only vpon thee.

Thou giuest conquest, and thou giuest courage: thou deliuerest from the perill of the Sword, or else

else makest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thee, and assure me of pardon by the witnesse of thy Spirit, that the guilt thereof make not my heart to tremble in me, & to behold death as a messenger to conuey me into hell. If thou (O Lord) be on my side, peace being made betwixt thee and my soule through Christ, what can be against me, what hazard can befall my soule? Nothing shall be able to depriue me of thy Loue.

Let not spoile or blood, or mine owne aduancement, be the ends of mine attempts, but make me to aime onely at thy glory in the defence of thy truth, and in the good and safety of that state wherein I liue.

The issue of all things to thee

(O Lord) is knowne, but to man it is hidden: Prepare me therefore indifferently to whatsoever shall befall me. If I dye, giue me comfort in my last breathing, and take my soule into thy gracious hand. If I be taken captiue, giue me patience, giue me wisedome and godly courage to doe nothing contrary to the honour of my Country, or preiudiciall to the profession of a faithfull Christian. If I returne with life and victory, make me thankfull: keepe me from taking from thee any part of thy glory. Preserue me from those riotous, lasciuious and blasphemous courses, which are the vsuall fruits of good successe: Let me not thinke deuotion to be an enemy to resolution, or that a religious feare of thy Maiesty, doth abate the spirit that

should

should be in a Souldier: but settle me in this, that the assurance of a lawfull cause, the hope and confidence of a better life by the merits of Christ, the care to please thee, and to depend vpon thy power are the onely true ground of valour, which can giue a man boldnesse and life in the day of battell. Vouchsafe me these, and all other needfull fauours, in and for Christ Iesus sake Amen.

A prayer for a man travelling by Sea about his lawfull busines.

O Heauenly Father vnto whose eares the prayers of humbled sinners haue freedome of accesse out of euery place: let it please thee to encline to me, who being prouoked by mine owne present need, and taking heart vnto my selfe by thy liberal

and large promises, doe desire to powre out my soule before thy Maiesty: Here, O Lord, by reason of thy calling & place in which it hath beene thy prouidence to ranke me, I am come downe to the Sea in a ship, and I doe now see thy workes, and continually behold thy wonders in the deepe. How easie a thing is it vnto thee, when thou raisest a storme, and liftest vp the waues, not onely to tosse vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and turne vpon our heads in a moment, the bottome of these moouing houses in which we are? It is thy great and excéding mercy, that these swelling billowes and foaming surges doe not drinke vs in, and so make our bodies to become as a prey, either to that great

great Leviathan, the Whale, whom thou hast made to play here; or to some other of thy creatures, with infinite variety and troopes whereof this vast body is replenished. But it is euen thou (Oh mighty Lord) which laydest the foundation of the earth, and which diddest shut vp the Sea with dores: thou didst first gather these waters together as vpon an heape, and storedst vp the depths in thy treasures: though the waues are maruellous, though the flouds lift vp their voyce, though the waters rage and bee troubled, and the very mountains shake at the surges of the same, yet thou art much more mighty, thou soone appeasest the noise, and turnest the storme into a calme.

Looke graciously therefore vpon me, I beseech thee: teach me

to vnderſtand the greatneſſe of thy terror, by the fearefulneſſe of thy creatures which I ſtill behold. Cauſe me to reſt my hope and comfort vpon the power of thy mercy, let that be the anchor of my ſoule both ſure and ſtedfaſt. And leſt my ſinnes not being pardoned, ſhould be a hinderance and ſtoppage to thy fauor, I pray thee, ſettle me in a hearty and vnfained deteſtation of them, a godly griefe and ſorrow for them, a ſtedfaſt reſolution and purpoſe in the whole courſe of my life to ſtriue againſt them. Open my heart, that I may often and earneſtly ſue and entreat for thy grace in thy Sonne, and may neuer giue ouer, till I feele in my conſcience, ſome comfortable aſſurance, that thou haſt forgiuen me. Fit and prepare me to

thine

thine owne appointments, if it be thy pleasure that I should here end my dayes. I know well that the soule which thou kéepest, cannot miscarry. To thee therefore I commend my spirit, forsake me not, I pray thee, in my last breathing. Albeit these waues may ouer-whelm my body, yet let them not be able to quench my comfort, to plunge me downe into despaire.

Grant me euer to lay fast hold vpon my Sauiour, that neither Sea, Death, nor Hell may separate me from his grace. And if it shall séem good vnto thee, to bring me safe vnto that hauen where I would be: Oh that I may neuer forget thy kindnesse, but may make conscience to performe that obedience which I am now ready to vow in my necessity.

Make

Make me alwayes to take as great delight to serue thee, as I am now forward to aske, & desirous to receiue life & safety from thee. Heare me, O Lord, in these and other my petitions, forgiuing my vnworthinesse, in the merits of Iesus Christ thy blessed Son, and my great Redæmer, Amen.

A Prayer applied to the state and condition of a Malefactor, condemned by Law to die, and drawing neare to the time of his execution.

VOuchsafe (O thou God of all mercy and compassion) to looke with pitty vpon the most wofull case of a poore wretch, ready by the sword of Iustice to bee cut off, as vnworthy to liue amongst men, & like also (without thy speedy fauor) to be shut out of hea-

heauen, and to haue my part in the second death. Truth it is, O Lord, that all this, though it be grieuous, yet is no more than my desert: And touching that bodily death, whereto I am adiudged, I must confesse it to be thy mercy and goodnesse toward me, that I haue been found out by the eye of the Magistrate, and stopped by the power of authority from going on in further euill. I beseech thee, that my death may be both a chastisement to me, and an aduertisement to others, to containe themselues within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall Seate of thy great Maiesty, I humbly pray thee, to be mercifull thereunto. I cannot but acknow-

ledge,

ledge, that if thou giue mée my due recompence, I must néeds be thrust into that dreadfull place of infinite and eternall torment, which thou hast prepared for the wicked, the burning whereof is fire & much wood, and which thy breath like a riuer of brimstone doth kindle: neither sée I in my selfe, or in any creature, any meanes or possibility to escape. Fearefull vnto mee hath béene the face of an earthly Iudge, and the sentence of death to bee inflicted vpon this my house of clay hath made my heart to quake within mée: What then will become of mée, when I shall bée arraigned before thee, at whose rebuking the very foundations of the earth are discouered, and before whom no man liuing can bee iustified? Thou (O Lord)

Lord) knowest all mine iniquities, they are sealed vp with thee as in a bagge, they are all noted in thy registers: Although I haue many times sought for the couering of my euill wayes, to hide my selfe in the darkenesse of the night, supposing that no eye should see me, yet thou hast still compassed my pathes, and bene accustomed to all my wayes; there hath not bene a thought in my heart, or a word in my tongue, but thou hast wholly knowne it: often haue I sayd in my heart. God will not regard, he hath forgotten, hee hideth away his face, and will neuer see, I shall neuer be moued, nor bee in danger: Thy Word I had no delight to heare, I hated knowledge, I would none of thy counsell, I sought to dam vp

vp the mouth of my Conſcience, that it might not checke mee, when my friends admoniſhed me, I hated and ſcorned their reproofe: Thus it was a paſtime to me to doe naughtily, wickedneſſe was ſweet in my mouth: I fauoured, and would not bee perſwaded to forſake it. Juſtly therefore, O Lord, haſt thou thus ouertaken mée, and made me to eate the fruit of mine owne way, bringing me to be a ſpectacle of the World, to dye as one of the fooles of the people: yet, O gracious God, ſith there is mercy with thee, and that thou art very ready to forgiue, be fauourable, I entreat thee, to me a moſt vnworthy ſinner.

Manaſſes being put in fetters, and bound in Chaines, prayed vnto thee, and humbled himſelfe greatly

greatly before thee in his tribulation, and thou wast intreated of him: the woman of Canaan, whom thou termedst to bée no better than a dog, yet thou diddest afford her some crummes of mercy, and didst cause it to bee vnto her as she desired.

The thiefe, at the execution, confessed his sinnes, and prayed to be remembred in thy Kingdome, and thou diddest promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples, might haue hope? Hath thy Word spoken it in vaine, that at what time soeuer a sinner sigheth vnto thee, thou wilt put all his wickednesse from before thee? shall I thinke that thou wilt call mee being laden with my

my sinnes, to come vnto thee, and then when I come, wilt not accept me: Make mée (I pray thee) to sée the depth of my sinnes, that I may not degatle my soule by lessening either the weight or number of mine iniquities: Worke mée to a true and vndissembled acknowledgement and confession of them euen before others, that they which sée my end, and know mine euill, may haue some euidence of my Repentance, and may learne of me to beware of the deceitfulnesse of sinne. Enable me to looke with the eie of my faith vpon my crucified Sauiour, casting my selfe wholly vpon him, and desiring by him to bée hidden from thy Wrath. Giue me some taste of thy Loue, and some inward and secret pledge of thy being reconciled

cted to mée for his sake.

Strengthen mee against the feare of death: That albeit I haue euery way iust cause to tremble at it, it being both the desert of my offence to men, and the wages of my sinne against thee; yet hauing some assurance in my soule that the sting thereof is plucke out, I may embrace it in my bosome, and entertaine it as an end appointed for my misery, and as a meanes to bring mée vnto happinesse.

Thus, Oh Lord, with fulnesse of desire (out of the bottome of this misery and shame which I am fallen into) to flye vnto thy mercy, and to be sheltered vnder the shadow of thy grace, I commend my selfe, my soule and my body into thy hands, praying thée not to cast off him which hath no hope

hope but onely in thee, and that alone in and by Jesus Christ my onely Lord and Saviour, Amen.

A Prayer arising out of the serious Meditation of the last Judgement.

O Lord thou hast revealed it in thy holy Word, that the fashion and figure of this world must passe away, & that as by appointment we must all dye, so also we must all appeare before the Judgement seat of Christ, & that from thence, some shall goe into everlasting paine, and some into life eternall. This the Atheists and Epicures, and Libertines of the world doe thinke to be but a meere fable: they say in their hearts; The Lord will doe neigood nor evill But yet, O Lord, as thou hast delivered this in thy

Word

word, (of which one iot or tittle shall not perish) so thou hast not left it without sufficient proofe in the very bosome of euery man. The accusing or excusing of our owne thoughts, the secret checks, accompanying those euils to which none is privy: the feares of wicked men, who are continually as one that trauelleth of child, flying oftentimes, when none pursueth them, and being chased at the very shaking of a leafe, are an euident proofe of thy prouidence, and a certaine assurance written as with y point of a Diamond (which can neuer bee done out) that verily there is fruit for the righteous, and doubtlesse there is a GOD that iudgeth the earth. This Truth (O Lord my God) thou hast taught me to beleeue, that I

make

make no doubt, but it shall shortly come to passe. It was said long since that the Iudge did stand before the doore, and that he which should come, would come, and would not tarry: and now the height of iniquity is such, and sin is growne to that perfection, that it cannot stand with thy Iustice much longer to forbeare. Teach me (I pray thee) as I doe know & beleeue this, so to make a true and profitable vse of my knowledge. Let it bee euer in my thoughts, and in my best and most serious meditations when I am about by the proneneſſe of my corrupted nature to doe euill, let my remembrance hereof bee a bridle to me to restraine me: when I am like, by the iniquities of the times, to sucker euill amongst men, let the expectation

ctation of the right which thou wilt then doe to the oppressed, bée a comfort to mée to refresh me: Especially, O Lord, grant mée to kéepe a daily (as it were) priuy Sessions in the closet of mine owne heart, arraigning my selfe before thy Iudgement seat, searching and trying my wayes, accusing my selfe before thee, from whom nothing can be hid; confessing my vnworthinesse, bewayling my corruptions, suing with all instant earnestnesse for thy grace and fauour in thy Son. Oh that I might learne thus to iudge my selfe, that I may not be iudged of thee in that day.

Suffer mée not to flatter my selfe, or to blesse my soule in any euill way, or to goe about to find hidings and couerts for my sins, inasmuch as all things are naked

naked in thy sight, & that in that terrible day thou wilt lighten the things that are hid in darkneſſe, and make manifeſt the counſell of all mens hearts.

Let me not imagine this thy great ſeſſion to be like the courſe among men, in which oft times by vnluſt meanes the vileſt offenders doe procure eſcapes: but make me to know that the truth is, that with thee there is no hope by corruption, or fauor, or fraud, or importunity of ſuite, to find euaſions. Thou art the iudge of all the world, and thou wilt do right: euery man ſhal receiue the things w haue been done in his body, according to that he hath done whether it be good or euill. And whereas (O Lord) it is a great griefe to thy ſeruants to liue among the vngodly, and it muſt nedes vere

their

their righteous soules, to heare and see their vnlawfull deedes: let this bee my comfort, that though it be thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to grow vp with the Wheate vntill the Harvest, yet then thine Angels shall come, and shall gather out of thy Church all things that offend, and bring the iust into the Kingdome of their Father.

Seeing also (O gracious God) that whosoeuer in this world will liue godly, shall suffer and lye open to the wrongs, iniuries, and reproaches of the wicked: Grant that if at any time, either my name be put out as euill, or otherwise my estate or profession, or life, for the truthes sake bee called in question, I may possesse my soule with patience

loking for the blessed hope, & appearing of thy glory, knowing that then the iust, what disgraces soeuer now cast vpon them, shall shine as the light in thy presence.

Finally, O Lord, make mee daily to grow so weary of this vaine and wretched world, and of the heauy loade of mine owne corruptions, and of this body of death which is vpon mee, and striue to gather that assurance of an interest in that glory which shall be shewed hereafter, that I may loke for this great day, and in my desires may sigh for it and hasten to it: and that whensoeuer it commeth, I being found waking, with my lamp of oyle in my hand, may haue cause to lift vp my head, not doubting but to haue a gracious admittance into my Masters ioy.

Grant

Grant mee this for his sake which sitteth at thy right hand to make request for mée, Jesus Christ the Mediatour of thy chosen, Amen.

A prayer fitted for the time of Warre.

O Almighty God, who art high aboue all Nations, and whose glory is aboue the Heauens; the comfortable successe of all enterprizes is from thee onely to be loked for.

Thou art he which giuest victory vnto Kings, to thee it is all one to saue by many or by few, thou canst make one to chase a thousand, thou canst cause the hearts euen of the most violent to melt, their hands to bée weake their mindes to faint, and their knées to fall away like water

If thou fight for vs, wee cannot miscarry; if thou favour vs not, we must nedes be discomfited. O bee gracious vnto vs, and bee on our side, now that men are risen vp against vs. They take crafty counsel against thy church and consult how to cut vs off from being a Nation, and by that meanes to quench the light of thy Truth, which shineth in our stretes.

Their desire is to embrew their hands in blod, and to advance their owne ambition by our overthrow. O turne their counsels into foolishnesse, let not their mischievous imaginations prosper lest they be too proud. O our God, make them like vnto a wheele, as the stubble before the wind, scatter the people that delight in war.

Goe out, O Lord, with our Armies, give wisedome and courage to our captaines guide them with strength vnto the battaile, be with our souldiers, teaching their hands to war, and their fingers to fight: Assist all the consultations, prosper the policies, Crowne those enterprizes with good successe which are vndertaken for the common good and comfort of the State. Doubtlesse, O Lord, wee have deserved thine anger, and our sins doe cry loud in thine eares for vengeance: and it were but iust with thee, if thou shouldst make vs a prey and spoile vnto our enemies: But, O gracious GOD, let vs fall now into thy hands, for thy Mercies are great: and let vs not fall into the hands of men, whose displeasure at vs is not for our

annes, but for our profession and Religion sake, and that they may fill their owne enlarged and insatiable desire with those blessings of wealth which thou hast giuen vs: Put therefore thy hook into their nostrils, and bring them backe into the same way they came. Let it appeare that thou art in the midst of vs, and that wee shall not bee moued: that thou wilt helpe vs, and that very early. Let there be none inuasion, nor going out, nor no crying in our streets: But set thou peace in our borders, make strong the barres of our gates, especially let the Gospell of thy Sonne sound yet lowder among vs, that by it many soules may be gathered vnto thee. So wee thy people, and the sheepe of thy pasture, shall praise thee for euer, and

and from generation to generation, we will set forth thy glory, through Jesus Christ our Lord and onely Saviour, Amen.

Another of like nature, respecting the time of dearth and famine.

Cleankes of teeth (Oh Lord) and scarcenes of bread, haue been anciently threatned by thee, as Iudgements vpon the sons of men for their sins. Many waies also thou hast to turne a fruitfull Land into barrenesse for the wickednesse of the inhabitants. Thou canst make the Heauen ouer our head as braſſe, and the earth vnder vs as yron, by bringing a drought vpon the Land. Or else thou canst cause the seed to rot vnder the clodds, by commanding the bottles of Heauen

to powre out raine in too great abundance: or when the Corne is come vp, thou art able to smite it with blasting and mildew, or to send among vs thy great hoste the grashopper, the canker and the caterpiller, and the palmer-worme; so that although much bee sowne, yet little shall bee brought into the Barne: Or if the Corne doe grow ripe vnto the harvest, it is in thy power suddenly to send in an enemy to eate the fruit of the Land, and to devoure the labour of the people. And though the bread doe come to be set in plenty before vs, yet thy hand is not shortned, thou canst take away the staffe thereof: so that we shall eate and not be satisfied. Thus, Oh Lord, thou hast even storehouses of punishments: so that our hearts can-

cannot endure, nor our hands be strong in the day that thou shalt haue to doe with vs. And hereof we haue no alreadie some experience. For now thou hast in part begun to punish our abuse of the creatures, and fulnesse of bread, our contempt of the spirituall food of our soules, with outward scarcity. The time is come by greedie worldlings long expected, in which they may make the measure small, and the prices great, selling euen the very refuse of the wheat: Their trading is vpon the poore, their desire is to swallow vp the needy of the land. Looke mercifully, O Lord, vpon vs, we beseech thee, lift vp thine hand, forget not the poore,

Thou preparest for the Raven his meate, when his birds cry to thee, wandring for lacke of food:

thou takeſt no delight in the confuſion of thy Creatures: thou haſt promiſed that if we ſeeke to thee, we ſhall want nothing that is good: thou wilt preſerue vs in the time of Dearth, and in the dayes of famine we ſhall haue enough. Accompliſh (we beſeech thee) theſe thy gracious promiſes: Saue vs from this increaſing miſery, and deliuer vs from their cruelty, which being without all bowels of mercy, doe reſpect nothing but their owne commodity. And becauſe, O Lord, our ſinnes doe ſeparate betwixt thee and vs, and doe hinder good things from vs: therefore humble our ſoules vnder thy mighty hand, make vs to ſee and to conſider our owne deſeruings, draw from vs an hearty and ſincere acknowledgement, how great cauſe wee haue

haue giuen thee to affamiſh both our bodies and ſoules for euer.

Giue vs an vnderſtanding of our particular groſſe ſins, which doe lay vs open to this Iudgement aboue others, namely our wantonneſſe, our pride, our luxuriouſneſſe, our riot, our feaſtings without feare, our want of Mercy to the poore, our ſpurning with the heele againſt thee: our forgetting thee in the dayes of our plenty, but chiefely our loathing of that ſpirituall Manna, that Heauenly diet of thy ſacred Word, proudded in thy abundant Mercy for our Soules.

O make vs aſhamed for theſe and other our monſtrous ſinnes, beſides thoſe perſonall euils wherewith wee are each of vs iuſtly to bee charged: beget in

vs

vs a care to renounce and forsake our sinnes: equall to our desire for the putting away of thy Judgements. Forgive vs in Jesus Christ, and vouchsafe vs (as a pledge of thy Love) strength and grace to walke in a greater measure of Obedience than heretofore. And now (O Lord) teach vs to relye vpon thy providing, and to know that when all things faile, yet thy Mercies are the same, and thy power to helpe is not diminished. Thou canst suddenly by meanes to man vnknowne, turne the greatest penury into plenty, thou canst make a little to stretch far, and canst proportion our appetites to our store.

O make vs to depend on thee, and to study more how to profit by thy hand, than to have thy rod re-

removed from vs. And when thou shalt shew thy selfe to have heard our prayers, by sending greater plenty, let vs not forget our present want: but grant that we may labour to be thankfull, and endeavour after a more sober vse of thy blessings than heretofore. Heare vs in this, and in all other our requests, for Christs sake, and for thine owne promise sake, Amen.

Another like, applied to the time of some great Contagion.

WHither shall we goe, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canst save, and out of thy hands none is able to give deliverance.

Heavy at this time is thy hand vpon vs, and fearefull is the dis-

ease

eaſe with which thou haſt afflicted vs. We are afraid one friend and Neighbour of another, nothing is before vs but preſent death. Scarcely can we look forth but wee ſée ſome one or other amongſt vs carried away to the graue, and the mourners going about the ſtreets.

We muſt néedes confeſſe, that though this be grieuous, yet it is the ſmalleſt part of our deſert: It is iuſt with thee to ſmite vs with botches and ſcabs that cannot be healed, & to make the peſtilence euen to cleaue vnto our loynes, and to ſweepe vs away from off the earth, euen as a man ſwéepeth away dung, till all be gone. For how haue we multiplied our iniquities before thee, and to what a ſhameleſſe and intolerable meaſure are our ſins increaſed: Many

war-

warnings haue bin giuen by thy Ministers, thou hast risen earely and late, and sent vnto vs by them: yet wee haue made our hearts as an Adamant stone, and haue put farre from vs the euill day, perswading our selues that their Sermons were but winde, and that they did but commend vnto vs their owne fancies. Thus haue wee encouraged our selues in euill, and haue set thy Iudgements at nought, euery one turning to his owne course, as the horse rusheth into the battell, adding drunkennesse to thirst, and falling away from thee more and more. But (O Lord) giue vs now at the last remorsefull and repentant hearts, make vs (as it were) to smite vpon our thigh, as a signe that wee see our wandrings, and that we are ashamed

of

of our sinnes. Imbolden vs in the name of Christ, to come into thy presence, and in all earnestnesse of Spirit to cry vnto thee, Take away our iniquities, and receive us graciously. Teach vs as well to feare sinne, the cause of this wasting sicknesse, as we doe the sicknesse it selfe, which is the fruit of sinne. Comfort vs according to the dayes that thou hast afflicted vs, and let the sweet feeling of the gracious testimonie of thy Spirit, speaking peace vnto our soules, prevaile against all other sadnesse, or cause of griefe or sorrow whatsoever. Say (O Lord) vnto thy destroying Angell, It is sufficient, hold thy hand: or, if it be thy pleasure to stretch thy hand yet further and to take vs away also, O prepare vs to thine owne purpose,

endue

endue vs with a holy patience to endure the vttermost triall: and grant that whatsoever befall our earthly Tabernacles, yet our soules may be alwayes acceptable vnto thee, and all for Christ Iesus sake, who hath loved vs, and given himselfe to be a sacrifice of a sweet smelling savour vnto thee.

A Prayer in the time of Tempest, as thunder, lightning, &c.

O Almighty God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the world by thy wisedome, and hast stretched out the Heaven by thy discretion: causest the clouds to ascend from the ends of the Earth, thou drawest the winde out of thy

thy treasures, and makest the stormes to breake forth in thy wrath: thou art that God of glory which commandest it to thunder, and diuidest the way for the lightning of the thunder.

Thy voyce maketh the wildernesse to tremble, and the foundations of the mountaines to moue, yea, and to quake at thy rebuke. Oh how easie a thing were it for thee, euen at this instant to send out thine arrow and scatter vs, to increase thy lightnings & destroy vs? The very blasting of the breath of thy nostrils, enough to consume vs, our hearts could not endure, nor our hands be strong, if thou shouldest proceed against vs in displeasure, and giue leaue vnto the instruments of thy vengeance to preuaile vpon vs.

And, O Lord, what is there which

which wee haue not deserued: The deadnesse of our hearts, our want of awe to thy Maiesty, our abuse of thy patience, our contempt of thy Word, our slight regard of thy former Iudgements: these and other our crying sinnes, what else is due vnto them, than the very vials of thy Wrath, and the height of thine indignation? Humble our soules (wee pray thee) here before thee, make our bellies to tremble, and a kind of rottennesse to enter into our bones, to thinke vpon the Glory of thy Maiesty, and the greatnesse and vglinesse of our owne most grosse, and inexcusable iniquities. Make vs to thinke with our selues, that if these stormes, which are yet but as a taste and touch of thy power, bee so full of terror; Oh then how fearefull will

will thy presence bée, when thou commest in thy Glory, shewing thy selfe from Heaven with thy mighty Angels in flaming fire, rendring vengeance vpon the children of disobedience? Surely then the heauens shall passe away with a noise, & the elements shall melt with heate, and mens hearts shall faile them for feare and for looking after those things which shall come vpon the world.

Let this, O heauenly Father, worke in vs that blessed feare which is the beginning of Wisedome, and which causeth a departure from euill: that so all these euidences of thy power and glory, may bée as so many alarums, to rouze vs from the bed of security, and as summons from Heauen to prouoke vs to repentance: Oh make vs to wake, to liue

liue righteously, and to bee diligent, that wee may be without spot, and blameless, going on and increasing in all holy conuersation & godlines. And now, O gracious God, at this time, shew thy mercy in restraining the rage and fury of this dreadfull storme; cover vs vnder thy wings, and let vs be sure vnder thy feathers: Oh let vs abide in the secret and shadow of thee which art Almighty. The sea is calme by thy power, by thy vnderstanding, thou smitest the pride therof, thou stoppest the spouts of the raine at thy pleasure: if thou rebuke the windes they are straight allaied, the thunders quiet and still at thy commaund. This we beleeue, because thy word of truth hath reuealed it: and this thy power and mercy we presume to craue, because

cause thou hast promised that if wee call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchsafe vs thy grace, that when by thy goodnesse this terror and danger shall be past and ouer-blown, we may not then forget thy kindnesse in our preseruation, nor bee vnmindfull of the vowes and promises which wee now make of better Obedience: but that wee may thankefully take vp that speech of gratefulnesse, and say, Praise ye the Lord, because he is good, for his mercy endureth for ever: and may also let it appeare in our liues and courses, how sensible we are of thy loue, and how carefull to walke worthy of thy fauour. Heare vs, O Lord, and helpe vs both now and euer in Christ Iesus, without whom none

none can come vnto thee, and by faith in whom we haue boldnesse and entrance with confidence into thy presence: to whom with thy selfe and thine eternall Spirit, one only and immortall God, wee desire to giue all glory and praise for euer, Amen.

A Meditation or Prayer necessary for a poore man.

TRuth it is, O Lord, that to my mutinous & repining nature, want is of all things most distastefull, and pouerty is a burthen euen intolerable. Sometimes I am ready to call thy iustice in question, who measurest out so large & ouer flowing a portion vnto some, & yet art so strait and sparing towards me. Sometimes I do almost condemne Religion to be meerly vanity, the louers

uers whereof lie open to so great extremity: Otherwhiles mine own heart chargeth me with hypocrisie, telling me that no man euer perished being an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake me. And much adoe haue I to master mine owne affections, and to restraine my selfe from putting forth my hand to wickednes, & from taking some strange course for my owne supply.

Thus, O Lord, I am straitned, thus I am euen haunted with whole troops of vnquiet thoughts all which by the continuance and enlargement of mine owne scarsity, and by the vncompassionatenesse which I finde among the men of this Iron age, are rather multiplied & increased in me, than any way slacked or diminished.

But

But eternally blessed be thy great name, which hast opened the gates of thy mercy, and giuen hope of hearing and of helpe to the basest and poorest amongst men. Thou acceptest not the persons, no not of Princes, thou regardest not the rich sooner than the poore. Behold therefore (O louing Father in Iesus Christ) to thee I doe cry, to thy mercy seat doe I stretch out my feeble hands. I haue learned, O Lord, that misery commeth not forth of the dust, neither doth affliction spring out of the earth: the pillars of the world are thine, thou openest or shuttest thy hand at thine owne pleasure.

Why wisedome also is infinite and thy iudgements are vnsearchable, who shall pleade with thee, to aske thee a reason of thy wales:

let it be enough for me, that it is thy pleasure thus to abase me: Am I not in thy hand as the clay in the Potters? If thou doe giue me a larger portion, it is thy bounty: if thou doe abridge mée, what haue I to complaine, or what challenge can I make to that which thou kéepest from mée? Teach me (I beseech thee) not to looke so much vpon this, what others haue, as to consider well how little I for my part doe deserue to haue.

If I did but breathe vpon the face of the earth, if I had no house but the open aire, no garments but rags, no foode but the Bread and Water of affliction, or the crums that fall from some rich mens table, it were infinitely more than my best desert. Ah sinfull and vnthankefull wretch, as

as I haue alwayes bene, what can I say is due vnto me, but perpetuall shame? When I iudge rightly of all things, so farre am I from being able to say that thou hast wronged me, or dealt so straightly with mee, that I must rather stirre vp my selfe to magnifie thy mercy, which hast not layed vpon me the vtmost of thy wrath, but hast giuen me a time and an opportunity to repent. Let these things I pray thee, the soueraigntie of thy power, the depth of thy wisedome, the foulenesse of mine owne desert, the kindnesse which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my raging passions into order,

that I may alway say, It is the Lord, let him doe what seemeth him good: This is my sorrow: and I will beare it.

Open mine eyes withall that I may see thy power, who canst raise the needy from the dust, and lift the poore out of the dung, and make him Families like a flocke of Sheepe, who canst command euen the very Rauens to bring Bread and flesh vnto thy seruants; the Heauens to drop downe food, and the rockes of stone to yeeld streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy mercy lesse than it was wont to be? Hast thou not made a promise neuer to forsake mee? Am I not alwayes with thee, and doest thou not hold mee by thy

right hand? Shall I imagine thee to bee like the Bird whom thou hast depriued of wisedome, and to whom thou hast giuen no part of vnderstanding, who sheweth himselfe cruell vnto his yong ones, as they were not his, or as if he had trauelled in vaine? No: I am assured, that though a Woman should forget her childe, and forbeare to haue compassion on the son of her wombe, yet thou canst not forget those whom thou louest in thy Son.

Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thee to leaue me destitute, in that which thy wisedome knowes to be conuenient for me: Increase my faith, that I may depend yet more vpon thee, make me diligent in the place and calling

in which thou hast set me, frame my minde and my desire to that rate which thou hast allotted me, kéepe méé from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse me with this perswasion, that this my present state is the fittest for méé, and that when it shall be good for me to haue more, thy hand shall instantly be enlarged toward méé. Stirre me vp to séeke thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my soule with spirituall blessings in Heauenlie things, perswade my conscience of thy loue in Christ Iesus, that the feeling thereof may make all things swéete vnto me. Cause mee both to trust and to wait for thy saluation, and in all things

to

to strive to giue thee thy deserued glory, and all this in and for thy Sonnes sake, my onely Mediatour and Redæmer, Amen.

Another of like nature; fit for one whom God hath enriched with outward things.

IT hath pleased thee (My LORD) out of the frædome of thy bounty, to deale more largely with me than with many of thy seruants, and to furnish me with store of those outward Blessings which others (euery way as good by nature as my selfe) doe not enioy.

My heart is fraughted with much corruption: and though riches be in themselues a Blessing, yet without thy speciall

grace, they will be vnto me an occasion of many euils. Apt I shall be to lift vp my heart, to pride my selfe in mine owne conceit, to trust vnto my wealth, to despise others; to grow in loue with this present world, to become cold and remisse in the best seruices: to conclude, that I am highly in thy fauour, because thou hast enriched me.

These be the diseases, which through the poyson of our nature, doe rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of me, I beseech thee, by the fiery power of thy Spirit. Giue me pouerty of spirit, and humblenesse of minde, amidst this outward fulnesse with which thou hast endued mee. Make me to

remem-

remember that the more I haue, the greater shall bee mine account, and the harder for mee to be saued: that by that meanes my wealth may be so farre from puffing me vp with secure presumption, that it may mouse me the rather euen with feare and trembling to worke out my saluation.

Cause me to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thorny nature, choaking the good seed of the Word, and making it to become vnfruitfull: that so I may learne carefully to handle them, and to vse them with great heedines and circumspection, lest I should by them gall and wound my conscience, and bee pierced thorough with many sorrowes.

It is said (O Lord) that these

high places of the world are slippery places, to which it is hard to goe with a right foot, and to keepe straight and euen steps: Oh stir me vp to so much the more care to ponder my pathes, and to take diligent héed vnto my wayes: suffer me not to iustifie my selfe to mine owne soule, or to make my selfe beleeue that I am as I ought to be, because waters of a full cup are wrung vnto me: but teach me seriously to consider, that as many of thy beloued seruants doe féele the smart of pouerty, so euen the most wicked, and those which doe rebellously transgresse, haue a large portion in this life; liuing, waxing old, & growing in wealth, their goods oftentimes exceéding the very desires of their hearts. Grant therefore that I may labour for some

some better and more certaine assurance of thy grace, not grounding my hope vpon my wealth: But reioycing in this, if the due consideration of the danger, and vanity of abundance may worke by thy blessing, to the abasing and humbling of my heart.

Oh let not mine eyes be dazeled, nor my heart bewitched with the glory and sweetnesse of these worldly treasures, which may be taken from me, or I from them, euen in the twinckling of an eye: Draw my affections to the loue of that durable riches, and to that fruit of heauenly wisedome, which is better than gold, and the reuenues whereof doe surpasse the siluer: that my chiefe care may bee to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge

ledge of thy will, in all wisedome and spirituall vnderstanding.

And because (O Lord) in hauing much, I am but a steward vnto thee, and a disposer of thy gifts, enlarge my bowels towards others, make me rich and fruitfull in good workes, being a father to the poore, and causing the heart of the widow to reioyce, warming the loynes of the naked with the fleece of my sheepe, not eating my morsels alone, but dealing my bread to the hungry and neuer hiding my selfe from mine owne flesh.

For why should I make gold my hope? or wherefore should I striue to lade my selfe with this thicke clay, still plotting to set my nest on high, when all that I haue or can haue, is in a moment turned into vanity? Quicken

ken me vp therfore to good duties that the hearts of thy Saints may be comforted by me, and that in the place where I liue, I may by my forwardnesse draw on, and prouoke others to all the offices of necessary benevolence. Let the bowels of the needy be my treasury, and let it be my desire and care there to lay vp in store a good foundation for my selfe against the time to come, not trusting to be crowned for the worth of my liberality (for what can that be to a weight of glory?) but assuring my selfe that the mercy shewed by me vnto others, is a beame of that loue which shines from thee vpon my soule.

Thus O Lord shall I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of thanks-

thankesgiuing for thy great goodnesse to me, so vile and vnworthy: and all for Christ and in his most glorious and holy Name. To whom with thee and thy Spirit, one true, euerlasting and onely wise God, be all praise and power, might, Maiestie and dominion, now and for euer, Amen.

The Magistrates or Iudges Prayer.

IT hath seemed good vnto thy wisedome (O thou who art the disposer of all things both in heauen and earth) to call me (though vnworthy) to an office and place of speciall trust, euen to be one of the heads and Iudges of thy people, euen to sit in thine owne seat, and to be (as it were) a God amongst men.

Magi-

Magistracy and government is thine owne ordinance, and great is the obedience & respect which thou commandest to it: thou hast honoured those who are entrusted with it, with titles of no little dignity: thou hast communicated thine own Name vnto them. Let not, O Lord, this greatnesse puffe me vp with pride, but let it fill my heart with feare: assuring my selfe by this, that as the place in which I stand is eminent, so the burden is weighty, & the busines much, yea, and that the account for neglect will bee exceeding fearefull. Where mee vp therefore I beseech thee, to take vp in all humility to warde thee, and to beg earnestly of thee in Christs Name, to bee enabled to that service to which thou hast appointed me. Let it be my care to make

thy

thy Word my counsellor, not suffering the Booke of thy Law to depart out of my mouth, that so I may observe and doe according to all that is written therein. Let the aime of all my endeauours, be the glory of thy Name in the peoples good, and not mine owne, either gaine or credit before men.

Clad mee with zeale as with a cloake, that I may have courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto mee, to deliuer the poore that crieth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are ready to perish, may come vpon me, and that I may cause the heart of the widow to reioyce.

Farre

Farre be it from me to peruert Iudgement, or to wrest the lawes for by respects. Thy let my soule abhorre all couetousnesse, kéepe me from louing of gifts, or from following rewards, knowing that these doe blinde the eyes of the wisest, and make them to forget the decrée, and to change the iudgement of the children of affliction. Suffer me not to vse my authority, either as a meanes to recompence and pleasure my friends, or as an instrument by which to be auenged vpon mine enemies, but frame mine heart to dealing truely, according to the Truth of the cause, and not according to the state of the persons.

And because there is much subtilty in these euill dayes and many meanes vsed by which to wrap

wrap up matters, and so make bad causes to beare a shew of godlinesse; therefore give me I heartily pray thee, a wise and an understanding heart, a sharpe and a discerning spirit, that I may be able to finde out the truth, in those things that come before me, and may be diligent and willing, when I know not the cause, to seeke it out, and so may doe all things in thy feare faithfully, and with a perfect heart.

Above all things, O Lord, let my heart be set for the advancement of Religion, and for the promoting of thy glorious Gospell. Grant that I may account it my greatest honour, to give countenance to it, and to those who preach it faithfully, and professe it in sincerity. Let me be a terror to Papists and Atheists, and god-

godlesse persons: make mée to looke vnto my selfe, and to my family, that no such may come néere me, nor receiue any little grace or fauor, or protection from me, but that I may further (as much as in me lyeth) that necessary worke of destroying the wicked of the land, and of cutting off the workers of iniquity.

In all these things make mée constant and bold, knowing that it is thy businesse, and that thou wilt be with me in the cause, and iudgement, and wilt remember me in thy goodnesse.

All these necessary Graces vouchsafe vnto mee with a plentifull hand, O thou which art the God of grace, euen for his sake, who is the Mediatour of grace, Christ Iesus, Amen.

The

The peoples prayer for their Governours.

MOst gracious GOD, and louing Father in Christ Iesus, thou hast commanded in thy sacred Word, that we should make intercessions and prayers for those that are in authority: and it is said there also that by thee Princes rule, by thee the Nobles and Iudges of the earth decree Iustice. Vnto thee therefore doe we pray, and vpon thy great Name we call, humbly beseeching thee in the Name of thy Sonne (in whom onely thy eares are opened to our prayers) to powre out thy graces in a large measure, vpon all those whom thou hast set ouer vs, and to whom thou hast giuen the power of gouernment amongst vs.

vs. Giue them zeale for thy glory, that they may study the aduancement of thy truth, & the speedy suppressing of whatsoeuer is contrary to wholesome doctrine: Giue them the eye of prouidence, that may stand vpon a continuall watch, for the preuenting of all dangers and mischiefes, secretly plotted against the Church and Common-wealth. Giue them wisdome to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not be reformed. Take from them all pride of heart, all insolent and tyrannous affections, all emulations and secret enuy one against another, all couetous and greedy desires, that they may not bee as roaring Lyons among vs, or as hungrie

Beares;

Beares, but may carry the minds of fathers towards vs: so shall we leade a quiet and peaceable life, in all godlines and honesty. And O Lord, stirre vs vp to be thankefull to thy Maiesty, for that thou hast giuen vs to enioy the benefit of gouernement: Teach vs to consider what confusion and misery would come vpon vs, and euen ouerwhelme vs, if there were no Magistrates to protect vs. Who should be free from the wrongs and robberies, from the spoyle and vexations of the children of Belial? who should be sure of ought that he hath, or of his owne life, if there were no sword of ciuill authority to defend vs? The people should bee oppressed one of another, euery one by his neighbour, the children would presume against the ancient

ent, and the vile against the honorable, if there wanted Lawes and Magistrates, to keepe them which be tumultuously disposed, within compasse. The enemy would sone stretch out his hand vpon all our pleasant things, there would bee crying and complaining in our streetes, cruelty and strife in our cities, iniquity and mischiefe would neuer depart from our townes, if thou shouldst take away the King and the counsellour, the prudent Iudge, and the honourable Magistrate from vs. Oh make vs ashamed of our selues, who haue beene so slenderly thankefull for so great a blessing. And giue vs we pray thee, humble and obedient hearts, true and loyall affections, willingnesse to performe all seruices, and to pay all duties which belong

belong to those who are the very watchmen ouer our gates, and the keepers and guardians of our peace: nay, make vs readie with all chearefulnesse, euen to sacrifice our liues for their safety.

And as we doe desire the hauing and the continuance of godly Gouernours, so teach vs to make conscience of liuing holily and righteously before thee knowing that for the transgressions of the people, a land is subiect to many changes, and that for the subiects sinnes, thou art wont to take away such Gouernors, who iudge the poore in truth and chase away all euill with their eyes: And to suffer folly to be set in great excellency, and such to be aduanced to the places of authority, whose preferment shal make the people to sigh, and euen

to hide themselues for feare of oppression.

And therefore we desire thy fauour in this thing, to grant vs grace to liue in thy feare, assuring our selues, that if we doe wickedly, we shall perish, both we and our Gouernours: thou wilt euen kindle a fire in the gates of our chiefest cities, which shall deuoure our Palaces, and shall not be quenched. But (O Lord) turne away from vs all such heauy Iudgements (which yet our great sinnes haue long since deserued) and still begirt vs with thy fauour, making fast the barres of our gates, setling peace in our borders, and aboue all, continuing and inlarging the passage of thy Gospell, and all for his sake, who is the very life and substance of the Gospell, euen

Jesus Christ our sole Saviour, Amen.

The Pastours suite.

HOly (O Lord) and honourable is that service, to which it hath beene thy gracious pleasure to depute me. The matter I am chiefely to be busied in, is thine owne Counsell, they be thy Oracles, and the seales of righteousnesse, the dispensation whereof, thou hast committed to me. Thou hast made me an Overseer of a part of that flocke, which thou didst purchase with thine owne most precious blood. Thou hast called me to be a messenger and an interpreter, to declare vnto men their righteousnesse, to watch for their soules: among them

them to dispose thy secrets, and to pray them euen in Christs stead to bee reconciled vnto thee. What man among all the sonnes of Adam is worthy of this honor, and who is sufficient for these things? When as, O most mercifull Father, I thinke vpon the weight of that charge which thou hast put vpon me, and consider against mine owne weakneſſe and insufficiency, who am a man of polluted lips, and euen as a child vnable to speake the secret of the Gospell as becommeth me, me thinkes, I may well cry out with the Prophet, wo is me, I am euen vndone, how shall I stand vpright vnder such a burthen? But when I loke backe into my own conscience, and finde there a comfortable witneſſe that I haue not thrust in my selfe for a Pa-

ſtor, and remember alſo what is regiſtred in thy Word, how thou makeſt thy Power perfect through weakneſſe, and chuſeſt the fæble things of the world, for weighty purpoſes; it is a kinde of enlivening to my ſpirits, and a refreſhing of my diſcouraged and drowping thoughts: and I am therby emboldned to preſſe nére to thy Throne of grace. O thou who both calleſt whom thou pleaſeſt, and makeſt thoſe able whom thou calleſt: Be mercifull vnto mée euen with the ſtrength and intenſion of my deſires, I moſt humbly pray thee, make my heart a very treaſury of ſauing knowledge, fill it with ſoundneſſe of Judgement, and with a large meaſure of ſpirituall vnderſtanding; that I may both hold faſt the patterne of whole-

wholesome doctrine, and be able to improue those that say against it: kindle in my affections a holy zeale, that my whole drift may bee to take héed to, and to fulfill that Ministery which I haue receiued. Let my lips preserue knowledge, and let them bée as the lippes of the righteous, by which many be fed: Giue mée a dore of vtterance, that I may open my mouth boldly, and that my tongue may bée as the fined siluer, that so I may both shew the people their sins, and be able to minister a word in time to him that is weary.

And in my preaching (O Lord) vouchsafe mee both diligence and humility: diligence that I may still be instant, neuer fainting in my minde, either for the small successe of my labours, or for

for the opposition of corrupted mindes, or for those stormes which Satan raiseth vp against the faithfull dispensing of thy Truth: And humility also, that I may not seeke mine owne glory and applause with men, but the bringing in of sheaues into thy barne, and the gathering of thy Saints into thy fold. For this cause teach me to take heed of the affectation of words, and of seeking to abound with the enticing speech of mans wisedome: chusing rather by the plaine euidence of the spirit to approue my selfe to mens consciences in thy sight, than by a vaine blast of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make mee carefull to know the state of my flocke,

flocke, and to harken after their courſes, to obſerue their carriages, to note their opinions, and to finde out their ſpeciall ſins, that ſo my ſpæches may be as woꝛds in ſeaſon, euen like apples of gold with pictures of ſiluer.

Make me wiſe in iudging, skilfull in ſeparating the pꝛetious from the vile, bold, but yet pitifull and compaſſionate in repꝛouing, reſolute in thoſe things which are mæet to be vꝛged, and far from yælding in the ſmalleſt things which may ſtrengthen them in euill, and be a ſtop in their ſpæedy reformation.

Let it be euen my whole buſineſſe to ſæeke that which is loſt, and to ſtudy how to bꝛing thoſe out of the ſnares of ỹ deuill, which are taken by him at his will.

Make my face ſtrong, and

my fore-head, as the Adamant against their faces, which shall either scorne or withstand thy truth. Let me make ready my backe for the smiters, and my cheekes for the nippers, and not hide my face from shame & spetting, make no account, no, not of life it selfe, so that I may fulfill my course with joy, and the Ministration which I haue receiued of thee, to testifie the Gospell of thy Grace.

Frame mée to diligence and painefulnesse in my priuate imployments, in reading, in study, in meditation and prayer, that I may be a workman, not needing to be ashamed, and that men may sée how I goe on, and profit in my calling.

Let my life be a patterne of holinesse to my flocke, let there be no

no fighting betwixt my behauiour and my doctrine: but grant that my very course and carriage, and ordinary speeches may sauour of grace, that so I may giue no offence, either to those that depend vpon me, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my Family, in my Wife, Children, seruants, ouer-seeing the wayes of my Houshold, knowing how many eyes are cast vpon mée and mine, and how soone (by Satans teaching) men will make the worst of euery little trespasse. And because (O Lord) the businesses of this world, are a great withdrawing, and the pretence of caring for posterity, doth kill the zeale of many, and leade them into many foolish and noy-

some lusts: therefore (I beseech thee) suppresse within mee all earthly mindednes, kéepe me frō entangling my selfe with the affaires of this life, restraine mee from seeking vnto my selfe great things, let it be enough for mee, that I am euen a Naile in thy Holy place, and a roome among the Seruiters of thy Church.

As for those which belong vnto me, let me neither be without care (for that were worse than infidelity) nor yet so taken vp with care, that I should forget my chiefest businesse: But let me assure my selfe that thou wilt be my GOD, and the God of my séed, and wilt not leaue them destitute of earthly blessings, for whom thou hast prouided an eternall inheritance. With this hope, make me to goe on with chéere-

cheerefulnesse, doing that whereto thou hast called mée, and leauing thee to prouide and care for the residue. Thou, LORD, knowest the desires of my soule, thou best vnderstandest what things are fittest for me in respect of that great calling to which thou hast ordained me, and what I most stand in néed of: Supply me, I beséech thee, out of thy fulnesse, and crowne my labours in the Ministery, with the conuersion of such soules as are ordained vnto life, and that for thy Sons sake, who is the chiefe Shepheard, to whom let my soule and spirit giue honour, glory and praise, now and for euer, Amen.

READer, let me signifie to thee by the way, that I did not

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pen this prayer out of an opinion that any of my Brethren needed direction, or wanted skill to doe their owne message to the Lord; but for an exercise of meditation for my selfe: notwithstanding, my fellow-labourers may make this use, to be remembred hereafter, of the weight of their calling, and of the many graces appertaining thereunto: The Lord make us all both faithfull and profitable.

The prayer of the flocke for their faithfull Shepheard.

O How gracious hast thou been vnto vs (most bountifull God) in giuing vs a Pastor after thine owne heart, able and willing to feede vs with knowledge, and with vnderstanding, and to reueale vnto vs faithfully thy

thy whole counsell: One who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to re-call our wanderings, to instruct our ignorances, and to goe before vs as a guide in the way that leadeth vnto peace. Surely, thou hast not so dealt with euery place, neither is there any desert in vs, for which thou shouldest affoord vs such a fauour. If thou hadst still left vs in our naturall darknesse, and hadst suffered vs to be perpetually plunged into that region of the shaddow of death, in which we sate our selues, it had bẽn but iustice in thee: it was euen frẽ to thee to haue finally forsaken vs.

O Lord, make vs thankfull, and quicken vs vp, that we may euen fill our mouthes with the praises of thy Name, who hast

caused

caused the light of thy Gospell thus to rise among vs, and to shine vnto vs for our comfort. O make vs carefull to walke while we haue light, that we may be the children of light, and to beware how we receiue thy grace in vaine, or neglect so great salvation.

Let vs euer remember, that to whom much is giuen, of them there will be much required, and that our sin will be greater, and our condemnation the more heauy, if we make not the right vse of this thy mercy. And concerning that man whom thou hast made a watchmā ouer our soules we beseech thee to inlarge his heart, to increase his gifts, and to endue him, yet with a fuller measure of thy graces. Giue him the spirit and zeale of Paul, that

that he may with all boldnesse of speech deale vnto vs thy Gospell, and publish euen the secret thereof for the edifying of our soules. Make him mighty in the Scripture, like Apollo, that by the power thereof hee may both conuict our consciences, and stoppe the mouthes of all gain-sayers.

Vouchsafe him the Word of wisedome and knowledge, that hee may rightly iudge of our estate, and vnderstand what things are most expedient and fitting for vs, and so may speake to our consciences, finding vs out in our speciall sins, and guiding vs in those holy courses, from which we haue chiefly gone astray. Let his words be like goads, pricking our hearts that we may not bee hardened through the deceitfulnesse of sinne: let them be as fast-

ned

ned nailes not soone forgotten, but fixed in our inward parts, that they may be euer ready at hand, as counsellors to direct vs in the way which we must chuse. Make him stable and constant in the best courses, that he may not bee as a Reed shaken with the wind, but as a firme foundation; that by his perseuerance in good, our hearts may the better be established. And we beseech thee, O Christ, who holdest the starres (the Angels of thy Churches) in thy right hand, that thou wouldst bee pleased to protect him from vnreasonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy blessed Truth.

Doubtlesse Elymas will not cease to peruert ỳ straight waies of the Lord, and Alexander will

with

withst and his preaching sore, and men of corrupt minds will resist the truth with all their power: Therefore make thou the weapons of his warfare mighty through thee to cast downe holds, and blesse the labours of his Ministery, to the calling and conuerting of those which are ordained vnto life.

Bend our hearts to yeld obedience to thy Word spoken by his mouth, that we may receiue it, not as the word of man, but as it is indeed thy Word: and make it also effectuall in vs, that wee may not be onely professors and hearers of thy Will, but doers, and practisers, and continuall performers of the same. And teach vs to reuerence him (we beseech thee) and to haue him in singular loue for his workes sake, ministring

string vnto him chearefully with our goods: knowing that it is a small thing for him to prepare our carnall things who soweth amongst vs spirituall Commodities.

In all our prayers, make vs mindfull of him without ceasing, that his studies may be directed, his endeauors guided, and his labours in thy worke blessed, to the glory of thy Name, and to the saluation both of him, & of vs which heare him: all which we craue of thee with all earnestnesse and humility, for thy deare Sons sake, who hast ordained Pastors, and teachers for the collection of his Saints, and who is the Supreme and Soueraigne Bishop of all our soules, to whom be praise without ceasing, now and for euermore, Amen.

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The Students Prayer.

O Thou the Father of Lights, from whom cõmeth downe euery good and perfect giuing: it is by thy holy prouidence, that I am here placed in the Schooles of the Prophets, to be trained vp in the knowledge of good letters, and it is thy goodnesse only which must giue a blessing to my labours; otherwise all my studies and vndertakings will bee in vaine.

To thee therefore doe I make my prayer, to thee (O Lord) doe I lift vp my soule. Thou giuest sharpenesse of wit, knowledge and discretion are thy bestowings, thou art the enlightner of the minde, thou makest to apprehend those things which the shallownesse of nature of it selfe is

is vnable to conceiue. I beseech thee therefore, euen for his sake who is thy VVisedome, whom thou diost possesse in the beginning of thy way, he being before thy Workes of old, that thou wouldest vouchsafe to furnish me with such a competency of gifts, as thou in the depth of thy Wisedome knowest to be conuenient for mee. Order my desires, direct my choice, season & sanctifie my heart, that I may couet the best gifts, and that my studies may not be led and carried by a vaine affectation of knowledge, and curious inquiry into hidden Sciences, for ostentation sake, that so I may purchase admiration and credit, for acutenesse and learning before men, but that I may aime at the publike good, how I may bring glory to thy Name,

and

and comfort to my soule, by the promoting of the common benefit of humane society. And because Authors are infinite, and much reading is a wearinesse to the flesh, and will some cause distraction, and breede rather variety of endlesse and unprofitable questions, than any soundnes of knowledge: For this cause, I beseech thee, so to direct me, that I may wisely discerne whom to follow, and whom to auoid; and may constantly apply my selfe to that course, by which I may attaine to my desired end. Preserue thou me also from the poyson of unsound opinions, and from the sowre leauen of all erroneous fancies: and for that end, teach mée not to leane to mine owne wisedome, or to trust to any sufficiencie of mine owne, for the

the discerning of things that differ: But grant that I may giue vp my selfe to be guided by thy Spirit, which is the alone teacher of that way which wee must chuse. And seeing (O LORD) thy holy Word, which thou thy selfe hast inspired, is the treasury of all true knowledge, where only that wisedome is to be found, whose fruit is better than gold, and the reuenues whereof doe far exceed the finest siluer: Therefore make mee a diligent and a busie searcher of the sacred Book, that it may bee a familiar vnto me, and dwell plenteously in my inward parts, and that so I may feele the sweetnesse of it in my soule. The times also, O most gracious Father, being so full of perill, and so abounding with many dangerous allurements vnto euill,

euill, partly by wicked company, and partly by vaine delights, I am an earnest petitioner to thy goodnesse, to make me wary and circumspect for the preuenting of these creeping and bewitching mischiefes.

Giue mee wisedome to make choice of the society of those, by whose sobriety, and grauity and good example, I may be bettered, and to haue an eye to those who are vpright in their way, striuing to tread in their steps, and to be a follower of their courses.

Cause me to be alwayes euen afraid of my selfe in the vse of delights, knowing how hard a thing it is, not to exceed, and how soone a mans affections shall be ensnared. Let my care therefore be, to finde meanes rather for redeeming, than for palling away my

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precious time, my thoughts being still busied upon the long journey which I haue to goe, before I can come vnto due perfection.

In other things also, O good God, guide me by thy holy hand, that I may keepe my selfe within the lists of Christianity, being modest in apparell, moderate in diet, chaste and temperate in speech, sober in fashion, and in my ordinary deportment respective to my Superiours, amiable to my equals, without pride and insolency towards those that are below mée, courteous and affable, and yet without vanity and popularity, towards all. Among all, let me be steady in my courses, both of scholasticall exercise for the polishing of the minde, & of diuine and spirituall imploiments for

for the adorning and garnishing of the soule: that as I grow in yéeres and standing, so I may also thrive in knowledge and in grace, and that in Jesus Christ, in whom only I expect the granting my requests, who breathe vpon mee his Spirit, making my soule forward and willing to depend vpon thee, and returne vnto thee all due praise and glory, world without end. So be it.

The person intending Marriage, may bee thus directed.

MArriage, O Lord, is thine owne holy and sacred Ordinance: euen before our Grandfather Adam had sinned against thee, and thereby depriued himselfe, and all his posterity, of

that happineſſe in which thou hadſt at firſt created him. Thou ſawest in thy wiſedome, that it was not fit for mankind to bee alone. Upon this it was thy pleaſure to appoint this bleſſed knot, yea, and thy ſelfe alſo to bee as a principall agent in the firſt conioyning it. To this eſtate thou haſt annexed great prerogatiues, as a meanes of much good and comfort vnto man.

Being therefore by thee, in thy good Prouidence, called to the linking of my ſelfe into this wedlocke-band, I embolden my ſoule by theſe promiſes which thou haſt made of hearing thoſe ſuters which come vnto thee in Chriſts name, to caſt downe my ſelfe here before thee, and to intreat thy gracious direction in this weighty enterprize.

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Sanctifie my heart, I beseech thee, and bring my affections into an holy temper, that I may neither like a brutt beast, be led by mine owne unbridled lusts: neither yet may, like one that mindeth onely earthly things, dote onely or chiefely upon worldly wealth: but that my maine desire and drift may be to finde out such a yoke-fellow, by whose sweet society I may be furthered unto godlinesse, and helped onward in my voyage toward heauen. For this end, make me, O Lord, diligent and circumspect before hand, carefull to vse the aduice and counsell of my Christian friends, fearefull of my selfe, lest affection should preuaile in me before Iudgement: feruent in prayer unto thee, by whom all things are disposed, and to whom

the hearts of all men are directly known. Restraine in me all violence of passion, all rashnes of affection, that I may not suddenly be ensnared with outward beauty, or bewitched with the glorious shewes of parentage, or portion: but that still my desire may be after those spirituall ornaments, without which the greatest among the sonnes of men are but vile and base in thy sight.

Make me to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in mee by thy Word, a reuerent betrothing, and such like; still caring to follow those things which are of good report. And when I shall by thy Prouidence be brought to the sight and knowledge of that party which thou

thou hast appointed for mee, O then knit our soules together in a neuer to be broken league of holy Loue; that we may in a gracious manner be a ioy and delight either to other, and may euen study betwixt that and our marriage day, so to informe our selues with each others disposition, and with those duties which are appertaining to the married life, that our vnion being begun in thy feare may be continually blessed with thy fauour, and so all may bee to the Glory of thy glorious Name, to our mutuall comfort and building vp in grace, and to the good example of those which shall behold our course, through Iesus Christ, Amen.

The Married persons, their joynt request unto GOD.

THou (O most blessed God) didest first ordaine the married estate: and it is thy Providence, by which we that were two, are now made one flesh, having mutually resigned our selues either to other, by our entrance into this holy league.

It is the desire of our soules to liue together to thy glory, and to the comfort and contentment each of other. This we cannot doe without thee: (for of our selues besides sinne we can doe nothing) vnto thee therefore doe we commend our most earnest and humble suite, that it may please thee so to besprinkle our soules

soules with the dew of thy grace, that from thence may spring a plentifull increase of sobriety, of righteousnesse, and of holinesse in our liues.

Allay in vs all sensuall and brutish loue, purifying and sanctifying our affections one toward another, that we may in nothing dishonour this honourable estate, nor pollute the bed of Marriage, which thou thy selfe in thy Word hast called vndefiled, but may vse this thine Ordinance in such holy sort, that carnall lust bee slaked and subdued, not increased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed Word, that by it wee may know and vnderstand what duty is required at our hands:

what authority tempered with loue and compassion, and freed from all bitternesse, is committed to the Husband: what obedience and submission with reuerence is commended in the wife: what faithfulnes in matrimoni all duties either to other is inioyned: what prouidence and care is expected of the man, and what assistance & helpe of the woman.

And when we know and haue learned these things, grant that it may be our study to practise them, that so the Husband may bee as a faithfull guide to his Wife, and the Wife a crowne and credit to her Husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seeke to please and content the other: the one may know

know how to beare with, and to forbeare the other, not winking at any euill in one another, but discreetly chusing the fittest opportunity for mutuall admonishing, without all shewes of Tyranny in the one, or of presumption in the other. Open our hearts that we may faithfully and cheerfully communicate one to the other, that sweetnesse which wee finde in Heauenly things, that so we may goe hand in hand towards Heauen, and that our chiefe loue and delight either in other, may be grounded vpon the hope we haue that we are heires together of the grace of life. In our family linke vs together in one common care, to ouer-see the wayes of our household, to seek the promoting and aduancing of thy Kingdome, the good instruction

and education of our children and seruants.

Finally, O Lord, so vnite and combine vs together in fidelity of affection, that wee may euen deuote our selues to the procuring of the present and eternall good one of another: that so liuing here comfortably, we may raigne with thee perpetually, in that thy Kingdome, which the blood of thy Sonne hath prepared for those that loue and feare thy Name; vnto which Kingdome, O Lord, receiue vs euen for thy Sonnes sake and for thy mercies sake, Amen.

A direction for him whom God hath made a Father, or Gouernour of a Family.

I Vow the knées of my heart here before the Throne of glo-

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ry (O Almighty and euerlasting God) not presuming vpon my selfe, but grounding my hope of being heard, vpon those rich and gracious promises which thou hast made vnto vs in thy best beloued Son.

In him I beseech thee to afford mee thy grace, and to supply me with such spirituall helpes, as are needfull for this degree and place to which thou hast appointed me.

Thou hast made me the guide and foundation of a Family, thou hast furnished me with Children, and giuen me Seruants to bee ordered and commanded by me: Wherein thou hast not onely called mee to be a Prouider for their bodies, that by them, and by their paines and outward thriuing I might receiue to my selfe an

an outward benefit, but to be euen a watchman for their soules, that as much as in me is, I may win them vnto thee.

O Lord, as thou hast called me to this seruice, so giue mee both conscience, and ability to discharge it. Teach mee to looke vpon Abraham the Father of the faithfull, and to learne of him to commaund my sons and my household to keepe thy way, and to resolue with Iosua, that whatsoeuer others doe, yet I and my House will serue the Lord.

To this end, make mee carefull in the vse of all good meanes in bringing my company with me on thy Sabbaths, to the publike Ministery, in the steady and constant vsing of priuate exercises, as praying, reading, and such like, in ouer-seeing their

waies.

wayes, in admonishing the vnruly, in incouraging the forward, in quitting my House of those which hate to be reformed, and in shewing my selfe a patterne and an example of Holinesse vnto them. Touching my children in particular, remember me, I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge and vnderstanding of thy Word, in all sobriety and comelinesse of behauiour, and in some profitable course, by which they may after liue to the seruice either of the Church or commonwealth.

Let mee be wise to suppresse euill in them whiles it is yet young, chastning them betimes: but yet with taking heed to keepe a middle course betwixt two extremities of too much indulgence, which

which might embolden them to sinne, and of too much seuerity, which might prouoke them to wrath, and driue them to some desperate inconuenience.

And O Lord blesse those vnto me which thou hast giuen mee, season them with grace, and plant in them a loue and taste of the best things, kéepe them from the dangerous corruptions of these leprous times, grant that vertue may grow in them with their yéeres, that as the world is increased by their number, so by them there may be an addition to the Church.

Concerning my seruants also, let it be my desire to sort my selfe with such as feare thy Name, knowing that mine affaires shall succéed the better for their sakes: & for the ordering of them, teach me

me wisedome to keepe them from idlenesse, by a diligent, but yet not too grieuous and cruell imploying them: giue me a respect of equity, in rewarding them according to their paines, neuer abridging the labourer of his deserued hire: giue me mercy also, that in their sicknesses and infirmities, I may regard them as my sonnes, and be as willing to supply them with necessaries, as if my selfe sustained their incumbrances.

These duties, O Lord, as thy Word hath reuealed them vnto my soule, so doe thou vouchsafe to engraue them in my heart, and to make me a conscionable performer of them in my course, that so I may haue (like the beléeuers of old) a Church in mine House. So, Lord, shall I beare credit to my profession, and my account also

also at the great day of reckoning shall bee comfortable: to which day (O good Father) I beseech thee to prepare mee, that after my few dayes spent in this earthly Houshold, I may live for ever with thee in thy Heavenly Family, through Jesus Christ my blessed Lord and Saviour, Amen.

The Sonnes or Daughters Petition in respect of Parents.

GReat is the honour (O Lord) which by thy pure and undefiled Word is due from children to their parents: great blessings hast thou promised to those, which make conscience to performe it: and fearefull and heavy are the curses threatned against those that doe neglect it.

O

Therefore beget in mée, I beseech thee, an holy care both to know and to practise that gracious duty which is required of me in this behalfe. Draw me into the serious consideration of those many bonds of obedience and thankefulnesse, by which I am tyed vnto my Parents, of the louing affection which they haue euer carried towards me, of the care and paines which they haue taken in the bringing of mée vp vntill now, what were the sorrowes of my Mother in her first conceiuing me, what anguish and paines she sustained in bringing me forth, what labours and watchings she since indured in cherishing and attending my infants estate. Wretched were I, if these things should euer bée by me committed to forgetfulnesse,

or

or if I should but slightly remember these many kindnesses. Make me willing (O Lord) to returne faithfulnesse and duty, for so much loue: Giue me a tractable and a yéelding heart, that I may chéerefully and with delight, submit my selfe vnto them, to performe their appointments, in all things which may be done without the manifest breach of thy reuealed will.

And O god Father, so direct them with thy holy Spirit, that they may neuer impose ought vpon me, but that which shall bée right in thine eyes, and for thy glory, in the good and comfort of me thy seruant: that they may not tyrannously abuse that authority which thou hast giuen them in respect of mée: Or if they shall bée too rigorous, or too

seuere

seuere vnto me, yet kéepe mé (I humbly entreat thee) from repining: vouchsafe me patience and méeknesse of spirit, that I may neuer thinke or speake, or doe ought that may so much as sauor of contempt or rebellion against them. And when they shall (as, O Lord, aboue all things, open their hearts and their mouthes that way) giue wholesome and godly admonition to me, how to feare thee, and by what meanes to kéepe my selfe vnspotted of the world: then afford mée, O most mercifull God, an attentiue and an obedient eare, that I may lay vp all such gracious instructions in my heart, and may reioyce & make glad their soules, by my religious conformity to their precepts.

Withall, O Lord, cause mee

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in gesture and ordinary behaui-
our to vse all reuerence to their
persons, and to take héed of bla-
zing their infirmities or of despi-
sing their age: and if it should
please thee to lay want and po-
uerty vpon them, let it be my care
to be a helpe and comfort to them,
and to make prouision by all good
meanes to sustaine them, know-
ing that I am neuer able, by all
I can doe, to make them a full
and compleat requitall. Further-
more also I pray thee, to quicken
me to the duty of prayer on their
behalfe. Lengthen their dayes
to thy Glory, let thy graces grow
and increase in them with their
yéeres, perfit in them what good
soeuer thou hast begun, and make
mée carefull euer to giue them
that contentment in thée, that I
may neuer lustly make heauy
their

their hearts, or bring their gray heads with sorrow to the graue. O thou, by whose good Spirit it is I haue thus prayed, vouchsafe my suites a gracious entrance into thy most holy and glorious presence, and heare them in him who in the dayes of his flesh, was a most exact patterne, as of all holy duties, so of childe-like obedience vnto Parents, euen Iesus Christ thy eternall Son, the alone hope of the saluation of my soule, Amen.

The Servants supplication in respect of his place.

THy Prouidence, O Lord, and thy wisedome, doe wonderfully appeare by thy disposing all things in an exact and certain order. Some thou hast ordained to rule, and some to obey: some thou

thou hast entrusted with the gouernement of kingdomes, some with the ordering of priuate Families: It is thy pleasure to lift vp some to be Commanders and Maisters of others, and to keepe some in a lower ranke, to be seruants vnto others. All are appointed by thee in some set course of life to serue thee, and thou expectest duty, and prouidest for thy glory out of the most inferior, as well as from those of highest degrée. And mée, O gracious God, amongst others, hast thou reached vnto, by that thy gouerning spirit, whereby most swétly thou directest all things; and here thou hast called me to the condition of a seruant in this Family. Let mée not murmure, I pray thee, that I am not aduanced (as others) to an higher estate, but

but remember mée of my small desert, who cannot challenge at thy hands so much as a place to breathe in vpon Earth. O let me thinke me happy, who haue liberty, though in a low estate, to learne to know thee, and to bée brought out of the base bondage of my nature vnto Satan, to bée thy frée man, and partaker of the glorious liberty of thy children.

And concerning the dutie belonging to my place, teach me to account my Master worthy of all honour, and to behaue my selfe with all respect vnto his person, knowing that euen he, in regard of his gouernment, beareth the Image of thy Soueraignty: and that the contempt against him, doth reach so high, to become a contempt against thy Maiesty.

Enable mee to the shewing of all

all faithfulneſſe and diligence: make mee carefull to pleaſe in all things, to beware of murmuring, and anſwering again when I am reproued: to flye ſlothfulneſſe and picking: as a Seruant, to abhorre all eye-ſeruice and men-pleaſing.

Let it be euer in my heart, that whereſoeuer I am, I am ſtill in thy ſight: that ſo the conſideration of thy beholding me, may be a ſpur vnto fidelity, and a reſtraint from all ſloth and vntruſty carriage in my buſineſſe.

Make the credit of Religion precious vnto me, that ſo by my truth and vprightneſſe in my courſe, I may adorne thy Goſpell, and may neuer giue iuſt cauſe to make thy holy and glorious Name which I profeſſe, to bee euill ſpoken of. And

O Lord, in aſmuch as thou haſt the hearts of all men in thine hands, turne the heart of my Maſter toward mee, that hee may deale lovingly and mercifully with me; and not with my body onely, but eſpecially with my ſoule, teaching me in thoſe things wherein I am ignorant, and admoniſhing me there where I goe aſtray: to me alſo giue a milde ſpirit, and a pliable diſpoſition, that I may liſten gladly to the words of inſtruction, and may reioyce to liue where the meanes is vſed to conuert and winne my ſoule to thy Kingdome. And though it ſhould ſo fall out for my triall, that my Maſter ſhould bee more froward, and hard to pleaſe, more ſtrait towards mée, and more without reſpect of me than is fit: yet, O Lord, let not this

make me to remit ought of my duty, but grant me to remember that whatsoeuer I shall doe in singlenesse of heart as vnto thee, the same shall I receiue of thee, yea, what an infinite recompence euen a reward of Inheritance in thy Kingdome. O heare me thy poore vnworthy seruant, not for my owne sake (for my best desert is the depth of hell) but for his sake, who to free me from the slauery of the Deuill, toke on him the forme of a seruant, euen Iesus Christ, who is now highly exalted, to raigne with thee and thine eternall Spirit, one onely God throughout all generations for euer, Amen.

The prayer of the Aged.

THou (O Lord) art the Ancient of dayes, and from euer-

uerlasting to euerlasting, thou art God: thou wast yesterday, and to day, thy yeares fayle not, but thou art the same for euer: Thou countest Heauen with thy span, and comprehendest the dust of the earth in a measure: thou disposest the times, and thou determinest each mans dayes, the number of his months is with thee, thou appointest his bounds, to which he shall come, and beyond which he cannot passe. It hath pleased thee to draw out the thred of my life, further than thou hast many others, and hast granted me to fill vp the tally of many yeares: Thou mightest haue turned me to my dust long agoe, yea, thou mightest haue stopped my breath, as sone as I first receiued it, and haue presently condemned me to euerlasting

chaines, there to be kept vnto the last day. O make me thankefull for thy goodnes, who hast vouchsafed to multiply my dayes vpon this earth: and that not simply, O Lord, because I haue liued so long (for what can long life auaile, if I lose my soule?) But because I haue had a long time of Repentance, and haue so plentifully inioyed the good meanes of knowing thee in Christ.

Forgiue vnto mee (notwithstanding) my great neglect, and passe by the infinite vanities and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to that measure of knowledge and of repentance which I might haue done, the time of my life considered: neither hath my growth

growth in grace bẽn answerable to the many helpes which thy great mercy hath affoꝛded me: so that when I loke backe into the dayes that are past, and consider hoꝛ much time hath bẽn consumed in carnall contentments appertaining to the body, and hoꝛ small a poꝛtion hath bẽn spent in spirituall things belonging to the soule, and doe reade in the recoꝛds of my conscience, the many slips, yea, grosse faults, which I am guilty of, I am euen ashamed and confounded in my selfe: neither can I say ought foꝛ my selfe, but euen with many sighes and sobs of soule, cry out vnto thee. O remember not the sins of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnesse sake, O Lord. And I beseech thee make

me yet more humble, and more vile in mine owne sight, for these my long since committed evils: that so my repentance may bee more unfeigned, and my longing for thy mercy in Jesus Christ, the more strong and vehement.

And now (O Lord) withall I beseech thee, together with the increase of yeeres, give me an increase of Faith, and an increase of stedfast assurance of thy love. Let not thy graces in me wither with mine age, or my zeale for thy glory, cole with that decay of bodily heat which accompanieth this my declining time: But make me, as those trees which be planted in thy house, and flourish in thy Courts, which in their age doe bring forth fruit, and are then fat, and flourishing: That now chiefly I may be fruitfull in all good

good workes, knowing that vnlesse my age be found in the way of righteousnesse, it cannot be vnto me a crowne of glory. Let me be a patterne of Grace and godlines vnto those that are young: cause me by soundnes in the faith, and by a sober, honest and discréet behauiour: to bée a teacher to them of good things. And estrange my minde more and more from worldly things: suffer me not to deiude my self with a vaine hope of liuing, yet a little and a little while: but let me like Paul die euery day, and be a continuall prouider for my last departure: which time, when it shall come, as I know it cannot be far hence: O I beseech thee do not then forsake me, but so establish me with thy frée Spirit, and fill my heart with the ioyfull féeling of thy mercy in

the pardon of my sins, that I may sleepe in peace, and may comfortably yeld backe my Soule into thy hands which gaue it me: and that for Iesus Christ, who is my life, and with whom I desire and hope & pray to appeare in glory, at the day of his great appearance and then for this vile body, to receiue a more glorious body, like to his owne, clothed with immortality, and euerlastingly freed from corruption, Amen.

The Prayer of youth.

GReat is thy mercy, O Lord in that thou hast vouchsafed to all humbled sinners, liberty of accesse into thy glorious presence & promise also of successe in those things which they shall craue of thee in the name of Christ.

Teach me, I beseech thee, to take

take comfort in this kingdome, and to be an often and an ordinary sutor vnto thy Maiesty. And that so much the rather, O Lord, because of the danger of these wicked and infecting times, and of the aptnes which is in me, now in my tender yeers especially, to fall euen into the greatest sin. Here therfore doe I prostrate my selfe before thy throne of glory, humbly beseeching thee, to season my heart with thy heauenly grace, and to settle in mee a desire to feare thee, and to walke in holines before thee, aboue all things.

Suppresse the rebellion and pride of my nature, bring my vnruly affections into order, subdue those lusts which the heate of youth enkindleth in me: Frame me to respectiue entertainement of their godly aduice, who are

able to instruct mee.

Make me to be euen fearefull of my selfe, and iealous ouer those waies which my own heart most affects, and very wary & circumspect with whom I doe conuerse. Teach me to remember thee my Creator, now in my youth, and to resolue to consecrate these my fresh & grẽn yẽrs to thy glory, to learne betimes to stand in awe of thy iudgments, and to make conscience of euery little sin, knowing the deceitfulnes therof, how it will ensnare by degrẽs, and how hard it will be hereafter to reforme those euils which are growne strong & mighty by continuance.

And to the end, I may both direct and redresse my wayes the better, oh let me take hẽd vnto them by thy Word, let that be my counsellor to instruct me, thy Spi-

Spirit also secretly informing me in the way that I shall chuse. Plant in me obedience to my governors, and a care of shewing all due reverence to those which in age or in authority are before me.

Root out of me all selfe-love, all good opinion of my selfe, all pride and hautinesse of spirit, all rout-nesse and rabbornes of disposition, all affectation of the follies and vanities of the times, and wantonnesse of thought, all uncleannes either of speech or behaviour: All which be the common sicknesses of our younger dates, from none of which I am able to say: My heart is cleane; and so crucifie my flesh with the lusts thereof, that I may feele with growth in yeeres a growing on in grace and a daily decaying of my inbred wickednes, together with a vio-

proceeding on into full holinesse in thy feare. Be mercifull, O Lord, to me in this, and in all other things which thy wisedome knoweth to be conuenient, for thy blessed Sonnes sake, Jesus Christ, vpon whose only intercession I depend. So be it.

A prayer for the whole state.

Extraordinary, O Lord, haue thy fauours beene vnto this Kingdome, when we recount our long continued peace, our victory, our plenty, our comfort, our religious and prudent Gouernours: especially the glorious light of thy Gospell, which hath shined amongst vs, our freedome from the miserable bondage of Romish and Antichristian tyranny: wee must needes say, that thou hast not dealt so with every

nation.

nation. Indeed the cry of our sinnes is great, the very Heauens may blush to looke vpon vs, and the Earth is weake to beare our grosse, our shamelesse, our presumptuous euils: Thou thy selfe, O patient God, art prest vnder vs as a Cart is prested that is full of sheaues. Long hast thou waited for our repentance, and often hast thou vrged vs by the Ministers of thy word, to breake off our sinnes, and euen besought vs by them to bee reconciled vnto thee. But wee haue hated to be reformed, and haue cast thy Word behind vs; thou hast stretched out thy hand, and we would not regard: wee haue despised and mocked thy messengers, our hearts within vs haue bin fully set to doe euill. Mercy hath bin offered, wee

haue

haue not eſtæmed it: Iudgement hath been threatned, we haue not feared it: the very triall of our countenances teſtifieth againſt vs, we declare our ſinnes as Sodom, we hide them not: all manner of foule enormities do march openly and confidently and without feare in our ſtreets. How inſtly mightest thou powre out euen the vials of thy wrath vpon vs, making vs to bee a deteſtation, and a curſe, and an aſtoniſhment, and a reproch to other Nations, forcing vs to wring out and to drinke the very dregs of that mixt wine of thy fierce and terrible indignation. If thou ſhouldeſt bring an vtter diſſolution and deſolation vpon our State, making our enemy to ride ouer our heads, to climbe aboue vs vp on high, and vs to come downe be-

beneath below: If thou ſhouldeſt take away from vs the Iudge and the Prophet, the honourable and the Counſellour, and appoint children to be our Princes: If thou ſhouldeſt make heapes of our Cities, and leaue our townes without Inhabitants: If thou ſhouldeſt at once quench the light of thy bleſſed Word, and giue vs ouer to the ſeruice of dumbe Idols, and our ſoules to be ſwallowed vp in the darkneſſe of Popiſh ignorance and ſuperſtition: if thou ſhouldeſt make vs by thy Iudgement, a prouerbe and a ſpectacle to the whole world: It were no other than we haue deſerued: nay, it is thy great mercy, that theſe things and more heauy than theſe, haue not already ouertaken vs. But O Lord, be mercifull to our ſinnes

for

for thy names sake. O thou which art the GOD of Grace, looke graciously upon us in the Mediator of grace Christ Jesus. We haue nothing to pleade but his mercy, nothing can wash away the foulenesse of our sinnes, but his most precious blood. Make (we pray thee) our hearts to mourne within vs, both for our owne personall sinnes, and for all the abominations which are done in the middest of the Land; Oh that we might turne vnto thee with all our hearts, with fasting, with weeping, and with sorrowing: O that wee could see the things that belong vnto our peace, and might euery man turn from his euill way, and from the wickednesse that is in his hand, and make his way and his works good. Let it be thy good pleasure, we

we humbly beseech thee, to continue and to inlarge thy wonted favours towards us: Stablish this our peaceable government, by a perpetuall and unchangeable decree. Compasse in this Iland with thy favour as with a shield: Let never thine and our Adversaries roare in the middest of thy congregation, or set up their banners as signes of victory, and conquest over us. Above all, O Lord, vouchsafe the comfort of thy Gospell, and the liberty of thy blessed truth: Grant that that may still be faithfully and soundly preached in our Churches. O remove not our Candlestick, though our falling from our first love, and the universall slacking of our zeale hath deserved it. Lengthen out the use of it, we intreate thee, even so long as the Sunne

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and Wone endureth, that by it those that are yet vnborne, and shall come out of our loynes, may be guided and directed in the way of peace. And to this end, we are most humble and instant suters to thy Maiesty, euen to thee by whom Kings raigne, and whose dominion and soueraignty reacheth ouer all, that thou wouldest multiply thy blessings vpon the King, euen thine anointed, King Charles, whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raignes of these vnited Kingdomes. O Lord, when we remember the dates by-past, euen the dayes of our feare, how that after the death of our late renowned Quéne, wee looked for nothing but confusion, supposing that the times of our peace must

needes haue died with her, and haue euen béne buried in her graue: and conſider withall how thou then, without any ſo much as drawing of a ſword, or colour of commotion, placedſt in her throne a King of the ſame royall blood, and of the ſame loue and affection to thy holy truth, vnder whoſe ſhadow we enioy all the accuſtomed comforts of our ancient peace; wee are like to them that dreame, we are euen ſtricken with aſtoniſhment, ſo farre haue all things gone beyond our hopes, and exceéded our expectation. O pardon our great vngratefulneſſe, that paſſe ouer thy mercies ſo ſuperficially, and doe ſo ſeldome, and ſo ſlightly meditate vpon thy kindneſſe.

Let not our vnthankefulneſſe turn away thy intended bleſſings from

from vs: Stablish his throne (we beseech thee) let his soule be bound in the bundle of life with thee, and cast out the soule of his enemies, as out of the middle of a sling. As thou hast prevented him with liberall blessings, and set a crowne of pure gold vpon his head: so let his glory be great in thy salvation, and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flourish in his dayes, and that he may iudge the poore of the people, and saue the children of the needy, and subdue the oppressor. Let him not want a man of his owne line to sit vpon his seate: but continue the kingdome in his posterity, vntill the time in which all earthly kingdomes must be determined. And as thou hast made his Queen like

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a fruitfull vine on the sides of his house, and a joyfull mother of many royall plants: so we pray thée lay upon her much dignity and honour, and blesse them both out of Zion: so that they may see the wealth of Jerusalem all their dayes.

Let their children be as chosen shafts in thy quiver: make them as the plants growing up in their youth: and as the corner stones grauen after the similitude of a palace.

Chiefely wee beséech thée to powre out a large measure of thy blessings vpon the young Prince Charles, inrich him with all Princely vertues: water him so with thy heauenly dew, that knowledge of thy truth, zeale of thy glory, loue to thy Church, perfect hatred to Popish Idolatry,

try, may in him grow vp with his yéares, that so he may also in his appointed time become another instrument vnder thee: for the further enlargement of the Gospell, and the prosperity and happines of these Realmes. Alwaies afford thy gracious presence to those honourable Lords of his Maiesties Councell; be thou the president at their table, direct their consultations, sanctifie their policies, order their purposes, & guide all their courses to such conclusions as may be most for thy glory, the honour of the King, and the peace of the state, and the comfort of thy chosen. Blesse al the iudges Sages and Magistrates of the State, make them as hiding places from the winde, and as a refuge from the tempest for the oppressed: cause them euer to remember

member that they are thy Ministers for the peoples wealth, and that they execute not the iudgements of man, but of the Lord: and that although thou hast honoured them with thine owne name, calling them gods, yet they shall die as men, and fall like others: that so iudgement may not be turned into gall, nor the fruit of righteousnes into wormwood, but that Iustice may be executed truly and vprightly in the gates, and all things may be to the praise of them that doe well, and to the punishment of those that are workers of iniquity. Neither may we, O Lord, forget those whom thou hast put in the seruice of the Church, to feede the flocke which dependeth on them to rule them, and goe in and out before them, and to labour in the Word and

and doctrine. Thou, O Christ, art the chiefe Shepheard and Bishop of our soules, thou art the Lord of the Harvest: build vp (we beseech thee) the breaches of thy Church, make the righteousnesse thereof to breake forth (yet more) as the light, and the saluation thereof as a burning Lampe. Continue the standing, and increase the number of those seeing watch-men, whom thou hast placed vpon the wals of Ierusalem: Stir them vp that they cease not day nor night, working ỹ worke with which thou hast entrusted them, and faithfully dispensing the word of reconciliation which thou hast committed to them. Kindle in them the zeale of Samuel, that they may say, God forbid that we should sin against the Lord, and cease praying for the people,

people, and ſhew them the good and the right way: Make them with Paul to ſay, Woe unto us if we preach not the Goſpell. And be pleaſed alſo to bleſſe their endeauors, and to proſper their labours, by giuing them a dore of vtterance, and by preſeruing them from vnreaſonable and euill men, that they may from euery part of the land bring many ſheaues into thy barne, and that daily thoſe that are ordained vnto life eternall, may beléeue.

And for a continuall ſupply and nurſery of thy Churches among vs, bleſſe the Vniuerſities and all Schooles of learning: let not thoſe Fountaines, O Lord, bée poyſoned with any Popiſh leauen: but grant that the doctrine which is according to godlineſſe, being taught and profeſſed in

them in sincerity, by the young plants there springing vp, the decayes of congregations abroad may be renued, and euery place may be furnished with a Pastor after thine owne heart, which may feed the people with knowledge and with vnderstanding. And Lord restraine and reforme the greedines of those which muzzle their mouthes which should tread out their Corne, and bring forth the food of life vnto the people, which respect not the Levite, but abridge the hire of the labourer, and say one to another: Let us take to our possession the habitations of God. Throughout the Land, and among all the inhabitants therof, plant the true knowledge and feare of thee, loyalty to their soueraigne, obedience to all subordinate authority, loue and re-

reuerence to their ſpiritual guids, vnity of affection, mercy & compaſſion either to other. And inaſmuch, O Lord, as we haue cõtinuall experience of the malice of the Deuill, in ſowing the ſeedes of ſedition and treaſon in mens hearts and in raiſing vp the ſons of Belial to ouercaſt (if it might be) ỹ faire day of our Peace, with a cloud of helliſh confuſion, wee pray thee, without whom no enterpriſes can be eſtabliſhed to make void their hopes, and to diſcouer their practiſes, & (as thou haſt hitherto euen miraculouſly done) to turne their deuiſes vpõ their own heads for their owne confuſion. There come daily out of that pit of Rome, many Locuſts, and from that Sea, there is ſent among vs a continuall ſpawne of new conſpirators: theſe encourage them-

selues in wicked purposes, they commune together to lay snares, mischiefe they imagin against the quiet of the Land: It vexeth them to see the thriuing of the Gospell, & the growth of thy truth, and they doe euen breath out threatnings and slaughters against the professors therof. Let not, O Lord, their imaginations prosper, let their eyes fall out with loking for that day which they haue long desired: Let thy hand, euen thy right hand finde them out: and if they belong not vnto thee, make them like a fiery ouen in the time of thine anger, destroy their fruit from the earth, and their seed from the children of men, put them apart and make ready the strings of thy bow against their faces. And as for vs, O Lord, sucker vs not to way wanton with thy blessings

ſings of peace, nor to forget to render to thee according to thy rewards beſtowed: But grant that thy kindnes may binde vs more ſtrongly vnto thee, and that wee may reſolue by thy grace to ſerue thee faithfully, who with vs dealeſt ſo graciouſly, and that in and for Chriſt Jeſus ſake, thy Son and our Sauiour, Amen.

A prayer before meat.

SAnctifie O Lord, vnto vs the vſe of theſe thy creatures of vs by our ſinnes we haue made our ſelues vnworthy: Make vs ſober and thankfull partakers of them: grant that the end of our eating and drinking may be to be better enabled to ſerue thee in our ſeuerall places, through Jeſus Chriſt.

Another of like nature.

O Lord, it is not bread which we liue by, but the word that

procéedeth from thy mouth: lift vp our hearts, to looke vnto thée for a blessing vpon our meates, and vouchsafe vs thy gracious assurance of thy loue in Christ, that we may comfortably vse thy creatures as pledges of thy fauour, and be prouoked by them to giue themselues to thy glory, to serue thee in sincerity all our dayes through Iesus Christ our Sauiour, Amen.

Another before meate.

HVmble our soules before thee (O Lord) and cause vs to sée the smalnesse of our desert, euen in respect of the least of thy mercies: Make vs to hunger after Christ, by whom only the frée vse of thy Creatures is restored to vs, and giue vs to enioy these blessings here prouided for vs, with that reuerence and sobriety as

as in thy presence, that our bodies being refreshed, our soules may praise thee, who art the giuer of all good, and that in Iesus Christ the righteous, Amen.

Another before meat.

TEach vs to remember, O mercifull God, that it is thou which to vs, and to all thy creatures, giuest food in due season: that so, wee may take héed of all vnthankfull and brutish vsing of these good things, which in thy Prouidence thou hast ordained for vs. Raise vp our affections, to long for that food which Iesus Christ hath promised to giue vs, who is thy only Son, and our alone Sauiour, Amen.

Another before meate.

TAke from vs (O gracious Father) all gluttony and excesse, all carnall féeding without

feare, all minding of none but earthly things, all seruing our bellies, without prouiding for our soules. Make vs mindfull of thy presence, and carefull to behaue our selues in receiuing these creatures set before vs, that all that we doe may be to thy glory, and the comfort of our soules, through Iesus Christ our Lord, Amen.

A thankesgiving after meat.

WE magnifie thy Name, O Lord, for all thy mercies, for the comfortable refreshing which thou hast now vouchsafed vs. Pardon, we beseech thee, our great vnthankefulnes, make vs more thankefull than heretofore, and careful to shew the truth of our thankfulnesse in the duties of obedience to thy blessed Will. Saue all thy Church, protect and

blesse

blesse our gracious King and his Realmes, grant passage to thy Gospell, comfort to thy seruants, and peace of conscience to vs all in Iesus Christ, Amen.

Another of the same nature.

BLessed be thou (O Lord) for these and for all thy gifts. Let thy mercie to our bodies stirre vp thankefulnesse in our soules: and let our care to please thee in our liues, be a witnesse of the feeling we haue of thy rich and abundant mercies towards vs.

Be gracious to all thy people through the World, forget not these Realmes, nor thine Anoynted, our Soueraigne King, the Queen, the Royall Progeny; disappoint the enemies of thy Gospell, and make it to grow in despight of Satan to the glory of thy Name, and to the reioycing of

of the soules of all thy seruants, for Iesus Christs sake, Amen.

Another after meate.

WE returne vnto thee with the bowing of our hearts, all possible thankes (O gracious God) for thy Loue and bounty towards vs, thy vnworthy seruants, for electing vs, for sending thy Sonne to dye for vs, for calling vs vnto a liuely hope by thy Gospell: for creating, for preseruing, for feeding vs at this present. O stir vs vp to giue our selues vnto thee, and to consecrate our whole spirits, soules, and bodies to thy glory, all our dayes. Saue all thy Church, &c.

As in the first thanke-giving.

Another after meate.

AS thou hast filled our bodies (O Lord) with thy good Crea-

Creatures far aboue our best deseruing, be pleased, we pray thee, to season our soules, and to endue vs with all spirituall blessings in heauenly things, that in al our life that yet remaineth, we may be meanes of glory to thy Name, of credit to thy Gospell, & of much comfort to thy seruants. Preserue the Church, protect the whole State, and the chiefe Head thereof, King Charles, his Queen, the Lords of his Councell, the Nobles, the Magistrates, the Ministers of the Word, comfort the hearts of all thy seruants, stablish vs in all thy truth, and keepe vs for euer to thy selfe, Amen.

Another after meate.

ACcept we pray thee (most louing Father) this our sacrifice of praise, which for these and all

all thy fauours, we here offer vp vnto thy Maiesty: Looke vpon it in the worthines of thy Son, and for his sake enable vs to a chearfull seruing thee in singlenesse of heart, and in vprightnesse of conuersation all our dayes. And looke mercifully vpon the whole body of thine Elect, liuing vpon this earth whereseouer. Multiply thy mercies vpon the seuerall Churches vnited vnder the gouernement of our gracious King, poure out thy graces vpon him and his, continue the truth of religion vnto vs and our posterity, enlarge the Kingdome of grace, and hasten the Kingdome of glory, and preserue vs by thy power thereunto, through Iesus Christ our onely Sauiour,

Amen.

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